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HALL'S

JOURNAL OF HEALTH,

FOR 1855.

HEALTH IS A DUTY.—ANON.

"MEN CONSUME TOO MUCH FOOD AND TOO LITTLE PURE AIR;
THEY TAKE TOO MUCH MEDICINE AND TOO LITTLE EXERCISE."—*Ed.*

"I labor for the good time coming, when sickness and disease, except congenital, or from accident, will be regarded as the result of ignorance or animalism, and will degrade the individual, in the estimation of the good, as much as drunkenness now does.—*IBID.*

EDITED BY

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COLLECTOR OF MUSICAL INSTRUMENTS.

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1881-1882

1882-1883

INDEX TO VOL. II.

Advice to Housekeepers.....	23	Domestic Receipts.....	124, 244
A suggestion to Christians.....	135	Dyspepsia.....	31, 257
A Life saving Thought.....	156	Doctors' Value.....	233, 262
Alcohol a Poison.....	225	Duty of the Elevated to the Lowly.	284
Appetite, What is it.....	237		
Agriculture Elevating.....	260	Early Rising.....	81
Arguing Successfully.....	35, 281	Eyes, Management of.....	71, 114
An experiment certified.....	283	Eloquence, True.....	145
Bible and Materia Medica.....	40	Eating too much.....	30, 241
Bad Temper and Insanity.....	118	Emotions and Digestion.....	282
Bites and Stings Cured.....	160	Fruits and their use.....	153
Bread Making.....	147, 271	Fire Kindling.....	258
Be constantly employed.....	157	Food the best Physic.....	88, 147, 267
Be Systematic.....	231	Finger Nails, Management.....	276
Be Careful.....	242	Feet.....	8, 55, 277
Be Courteous.....	255		
Be Kind.....	256	Going in Debt.....	60
Cough Medicines.....	4	Green, Dr. Horace tribute to.....	163
Cleaveland on the Skin.....	36	Grapes, and how to use them.....	268
Charcoal Fumes, Poison.....	74		
Cleaveland on Food, and Drink..	88	How to Live Long.....	1
Common Colds.....	50, 53, 116	How Persons become Costive.....	5
Constitution Hardening.....	119	How to be Healthy	15
Cockroach Riddance.....	122	How to Consult a Physician.....	27
Clergymen Dyspeptic.....	33, 135	How much must I Eat.....	30
Cabbage Culture.....	152	How People take Cold.....	50
Cholera, Essay on.....	17, 169	How to Cure a Cold.....	53
Church Music.....	65, 234	How to harden the Constitution..	119
Census Items.....	235	How to Preach effectively.....	121
Consumption Described.....	168, 236	How to leave Church in Winter..	140
College of Cookery.....	245	How to be Eloquent.....	145
Costiveness.....	25, 267	How to be Happy.....	8, 231
Cold Feet.....	8, 35, 277	Heartburn what is it	29
Children.....	68, 161, 231, 279	Health and Hard Study.....	31
Climate Changing.....	93, 280	Hall, Samuel Wallace obituary.161,	176
Clothing Changing Critical....	284, 286	Hall, Caroline Amelia, Poetry of..	78
Debt and its Results.....	60	Houses, health of locality, &c....	105
Don't get Discouraged.....	90	Hominy and its use.....	71, 149
Death's Doings.....	49, 91	Homeopathy in Cholera Times...	217
Drowning.....	104	Harper, James, Tribute to.....	256
Dieting for Health.....	117	Hamilton, Mrs. Alexander.....	256
Deaf and Dumb....	123	Hereditary Disease.....	268
Diet in Cholera times.....	190	Help the Lowly.....	284
Decision of Character.....	238	Inhalation for Consump. 159, 219,	247
		Insanity.....	118, 124, 260

Illnatured People.....	282	Plea for Poor Children.....	271
Kindling Fire.....	258	Poverty and its Elevation.....	53, 239, 285
Long Life, how Secured.....	1	Regularity of Life.....	21
Lozenges, effect of.....	3	Rules for the Year.....	73
Lesson to Parents.....	116	Rat Riddance.....	122
Long Prayers.....	121	Regaining Health.....	136
Life saving Thoughts.....	156		
Lasyrites, Essay on.....	25, 254	Skin, Prof. Cleaveland on.....	35
Milk Sickness.....	57	Solar Heat.....	72
Milch Cows in Winter.....	64	Sudden Death.....	75
Morning Walks Mischievous.....	82	Spiritualism.....	94, 125
Mental Epidemics.....	94	Suggestions to the Church.....	135
Mind and Health.....	111	Summer Complaint prevented.....	184
Measurement Rules.....	124	Sleeping well.....	241, 279
Money a Medicine.....	156	Statistics Measurement.....	124
Music in Churches.....	6, 70, 234	“ nourishment of Food.....	151
Medical Progress.....	240	“ Old Age.....	21, 50, 97, 233
Medicated Inhalation.....	159, 219, 247	“ Census.....	235
Mothers.....	279	“ Consumption.....	236
Nursing the Sick.....	12	Shoes for Winter.....	287
Night Air.....	83		
Natural Death.....	91	To live Long.....	1
Newspapers, Conduct of.....	165, 249, 252	Teachings of Bible on Health.....	40
Ousting from Pews, prevented.....	143	Transplanting Trees.....	69
Old Age Statistics.....	21, 50, 67, 233	Tea and its preparations.....	75
Owls and their wisdom	234	To Travel safely.....	87
Poetry.....	20, 44, 78	Temper and Insanity.....	118
Popular Fallacies.....	81	Tables of Food valuable.....	151
Peter Wife's Mother.....	120	Temperance Question.....	233
Pew System in Churches.....	143	Throat Ail.....	25, 254
Preaching Effectively.....	21, 139, 145	True Courage.....	270
Poisons, and their Cure,.....	59, 74, 224	Victoria's Children's Habits.....	269
Physicians Life Time,.....	233	Ventilation.....	286
Progress of our Principles.....	296	Water on the Brain.....	4
		“ We'll meet Again”.....	78
		Wives, different kinds of.....	23, 68, 263

HALL'S JOURNAL OF HEALTH.

VOL. II.]

JANUARY, 1855.

[NO. I.

TO LIVE LONG.

To-day we enter upon a new year, but before its close, many an eye which now sparkles in gladness, will have fallen into the sleep which knows no waking; many a cheek which bears upon itself the bloom of health, will have paled away into the iciness of death; many a manly form, defiant of sickness now, will have lain itself in the last resting-place of all; and many a strong heart which is this day flushed with the successes of life, and by these successes has grown boundless in its ambitions, will have wasted and worn itself away in its fruitless struggles with unexpected disease. Half of all who are to die during eighteen hundred and fifty-five, will not have reached the age of twenty-one years while they ought to reach the full limit of three score and ten. Our Maker has constructed the human machine to work easily, healthfully and well for seventy years, and that is the period which he has appointed to us, and which he has guaranteed to us, on the condition of a life of temperance, wisdom, and piety. Why is it that of the nine millions of human beings who, as the venerable and distinguished President Nott told us last night, in his eighty-first year, are this year to swell the tide of death to boundless eternity, not less than three millions pass on, before their time, their own suicides?

I propose to show how this waste of human life can be avoided, and how my readers may add many glad years to their existence, except it be their lot to perish by violence. Less than half a dozen words give the requisite instruction; less than half a dozen words contain the almost infallible recipe. *Secure a daily alvine action;* have one motion from the bowels every twenty-four hours. I may say without exception, that nine-tenths of all diseases involve the infraction

of this habit. Ask any ten persons coming into a physician's office, if they have one regular daily action of the bowels, and nine of them will answer "no." When a person does not have as many as one action of the bowels during each twenty-four hours, he is said to be "*costive*," to be "*constipated*;" this state of things is "*costiveness*" or "*constipation*;" these terms have one and the same meaning. The principle once stated, is self-evident; and yet, perhaps, the majority of men and women who reach the age of twenty-five years, have not felt the necessity of this daily discharge. How many parents who read these lines, can lay them down a moment, and say truly, that they have ever given one lesson to their children as to the importance of attending to it. If you pour into a vessel any amount of water to-day, however small, and repeat the operation daily, that vessel will sooner or later overflow, unless each day as much is let out as was poured in. If you eat a certain amount of food to-day, and nothing passes from the body, it must inevitably become so full in a few days, that you can't swallow any more, that is, nature with her instincts comes to the rescue, and deprives the body of the desire for food; we call it want of appetite; we loathe food, because in reality there is no room for it. This want of appetite is beautifully expressed by the medical term "*Anorexia*," and in reading any medical work, which describes the symptoms of the various diseases, this word soon becomes an old acquaintance. But let a man who has no appetite, in other words, who has swallowed so much, that he has not room for a morsel more, take an active vomit, take a puke, for I want my most unlearned country friend to understand fully what I mean, and in a few hours he will have the appetite of a horse. Or, if he does not admire the operation of "*casting up*," he can take a "*brisk cathartic*," which will relieve his gorged carcass in the opposite direction; and "*the premises being evacuated*," in law phrase, Richard will be himself again in a day or two. Let the reader understand, that I do not hereby advise him to take a puke or a purge, if he has no appetite, and yet wants one. I am only stating how he may scientifically and promptly recover his appetite, if he has lost it, by allowing constipation. For my own part, I have such an *intestinal abomination* of physic, as Mother Par-tington would say, that I would rather stay without an appe-

tite for a considerable time, than to take a puke or a purge, especially as I cannot see why any body should want an appetite these times, when beef is eighteen cents a pound, green apples two dollars a bushel, and flour twelve dollars a barrel, such being the prices I have paid in this city within the last ten days. While food is at these prices, money is sky-high ; Wall-street says, it is thirty-six per cent. "Under the peculiar circumstances of the case," I would really advise any anorexiated individual to remain in *statu quo*, to repose on his reserved rights. In fact, the man without an appetite now-a-days, is like a traveller without a trunk ; he is enviably independent. The conclusion then forces itself upon the understanding, without having had the slightest premeditation in that direction when the heading of this article was penned, before breakfast this morning, that the most direct and prompt cure for the present hard times is to become costive, and then you can snap your finger and thumb triumphantly at butchers, hucksters, green grocers, *et id omne genus*, all that fraternity. But how to become costive, that is a question which comes directly home to the pocket, with cumulative power, because the times, like the ice, are becoming harder every hour.

RECIPES FOR BECOMING COSTIVE.

For yourself, take a little opium, or a few drops of laudanum, which is opium in a liquid form, two or three times a day.

If you want to begin at the beginning, and economize from the baby upward, and make a pint of milk last as long as a quart, give it a little paregoric, (diluted laudanum) every time it cries, or Godfrey's cordial.

If you want next to attack your wife, and anorexiate her, and yet would rather do it on the sly, find out if she has not a little *dryness in the throat*, or a *slight heck or hem*, or *cough*, or a *little clearing of the throat*, you have only to get her one of those nice little boxes filled with any sweetish lozenge, it is perfectly immaterial what name they go by, if it is a lozenge at all, it has the two essential requisites—sugar and opium. No cough lozenge is made which does not contain both these ingredients, and each ingredient acts infallibly in the same direction ; the sugar itself, the purest loaf, or the best syrup which can be made, would destroy the tone of the stomach,

that is, impair the appetite, if taken "*three times a day before meals,*" that being the stereotype recipe for taking all patent medicines. Any thing sweet, thus taken, acts directly on the stomach, and causes want of appetite. Opium causes want of appetite in a more roundabout way, it causes constipation, and that causes loss of appetite, as already explained. Therefore, if sugar alone destroys the appetite, and opium alone does the same thing, both combined, do it in double quick time. I never tasted a lozenge, or a balsam, or balm, or cough mixture, or pectoral, which had not both the sweetish and a bitterish taste, and I presume no one else ever did. An educated druggist would question a man's sanity, who would ask for a cough medicine which had no bitter or sweet taste about it. Therefore, you may set it down as an infallible fact, that no lozenge or cough medicine can be taken even for a short time, without impairing the appetite and causing constipation, that is, preventing a regular daily action of the bowels. There is, however, some caution to be observed in the production of artificial anorexia and constipation; if kept up long in grown persons, a natural and certain result is piles first, and then fistula, which last if cured at all, must be by the surgeon's knife, or my neighbor Bodenhamer will cure your fistula without a knife, but he will expect a fee, ranging from fifty to five hundred dollars. Now, that I have come to count the cost, I think it would be rather a saving after all, to let your wife have her appetite and take no lozenges or cough remedies, so after "*second thoughts,*" I would rather advise you never to give or swallow a lozenge or a cough drop as long as you live, unless you wish to be considered a candidate for some lunatic asylum.

As for the baby, it likes anything sweet, at least my Bob, and our new little Alice glory in sweets, and as they are but a type of their kind, I conclude that all children like anything sweetish, and they will take the lozenge or the "syrup" from the father's or the mother's hand, with such loving, smiling confidence, that one must smile and love in return to witness it. It is true, these things do, in a few weeks, give by degrees an unusual brightness of the eye, succeeded by water on the brain on the first attack of sickness, and all its growth is in the head, and its little body dwindle, and its eyes stare out with

a maniacal phrensy or an idiotic blankness, closing soon in death, but then, you have saved a pint of milk a day for a good while.

What I have written refers to scientific constipation. I began the article with the intention of explaining simply how persons generally became costive, and no more important explanation in reference to bodily health has ever appeared in the pages of this journal nor ever will. The answer to the question,

HOW DO PERSONS GENERALLY BECOME COSTIVE?

I do not recollect to have seen in any publication, popular or professional that I have ever read, and yet it will come home to every thinking reader. It is of authenticated and historical record that in the last war between China and Great Britain, the Chinese confidently anticipated ultimate victory by negative means alone; it is almost incredible, and yet it is a fact that they believed that if they cut off the supplies of rhubarb, the British would all die, because that article is known to be used to prevent constipation, and if it could not be had, the British soldiers would bloat up and explode, or at least die in consequence; it cannot be denied that constipation would conquer Sebastopol sooner far than the allied army. It is very certain that the lozenges and cough medicines in New York, if they were taken by the Russians, would end the siege of the consecrated city sooner than will be done by the combined forces of the Gallic Eagle and the British Lion.

HOME ILLUSTRATION.

To explain the effects of constipation upon human health and life by objects nearer to us than the Crimea, take a steam engine; if the steam is not worked off as fast as it accumulates in the boiler, total destruction is absolutely inevitable. The smallest particles of dust will one by one find their way from the vest pocket into your watch, and in a year or two, the accumulation will have been such, that the whole machinery is clogged and it stands still, and so with the clock on your mantel, however closely it may be shut and covered every time your tidy house-keeper "dusts the room." It is because there is a constant inlet, yet no outlet, and just as certainly, just as inevitably will the machinery of life stand still, sooner or later if we

eat daily and do not pass from us as daily, the refuse of what we eat, after it has subserved the purposes of life. If what we eat to-day, and its refuse, does not pass from us to-morrow, it remains but to clog, and irritate, and inflame, and fester and destroy, and rot every part with which it comes in contact.

How then do persons generally become costive? How does the young woman pine away before maturity? How does the strong young man, who almost thinks that nothing can hurt, wither and waste and die long before his prime? How is it that the mass of men do not live out half their days? These questions are all answered by stating the manner in which the regular functions of the bowels are deranged.

Order is Heaven's first law. Regularity is nature's universal rule. Morning, noon, and night, the healthy man becomes hungry at the usual eating hour for half a century, no human machine can work the twentieth part so long without adjustment or repair; at the accustomed hour the infant becomes sleepy; within ten minutes of the time does the regular man wake of a morning for weeks and months in succession. So is it with the desire to stool: with almost all it comes on soon after breakfast, this appears to be the most proper time, and if not interfered with, this inclination will come on for a life time with but a few minutes variation, and a healthful old age is the result, but if interfered with, the foundation begins to be laid of nine-tenths of all our maladies, and a premature and painful death. And here we come to the most important item in this article:

HOW IS THE DAILY ACTION OF THE BOWELS INTERFERED WITH?

Reader, I will appeal to your own experience, confident that millions of others would respond to it if questioned. I will suppose you to have good health, that usually after breakfast awhile you experience an inclination to go to the privy, generally you do go promptly, but sometimes you do not, you are reading an interesting newspaper article, and you went to finish it, or a chapter of a novel, or a political speech, or scientific lecture, or are attending to an early visitor, hoping every moment his departure, or you are hemming a handkerchief, or engaged on a piece of embroidery, or you are hurried down town by inexorable business, and when the

desire comes, there is no convenient locality. I might mention dozens more of instances which are presented as inducements to defer nature's demand for the moment, and before you are aware of it, the desire has departed, and hours may elapse before it is felt again, and so faintly that absorption in business, may prevent its notice; the next day it comes later and fainter, and before you are aware of it, you have fallen into the habit of passing a day or two or more without attending to a call of nature; and the next thing you observe the symptoms of some troublesome disease, an illustration of which I now give in order to impress upon the reader's attention the evils which may result from constipation.

A British soldier was wounded in the Spanish war at Barossa, in 1811, and having served twenty-one years in the army, he was placed on the pension list, which he enjoyed for forty-one years in sound health; but lately, on leaving work, he became liable to constipation. At first, his bowels moved every other day, then seldom oftener than once a week, and finally only once in four weeks; at last, his belly became so large that his trowsers would not meet, and he applied to Professor Christison to enable him to button his breeches; he measured at the waistband near forty inches. The proper means were used to procure a discharge, and an immense amount was the result; on other medicine being administered, another immense discharge was the result; still his belly was as large as ever, and next day a third dose of medicine was exhibited, which gave an ordinary discharge, and on the third day, there being no diminution in size, two tea-spoons of turpentine and twelve table-spoons of castor oil gave only two small passages, and the abdomen was as large as ever; extreme and painful means were then used with more success, but he declared with an oath he never would submit to them, and had rather be shot; but being allowed a day's rest, he did submit next day, and at the end of a fortnight's treatment he was dismissed with daily-acting bowels, in his seventy-fourth year.

The great practical lesson which I wish to inculcate, to be engraven, as on a plate of steel, on the memory of children and youth, young men and women, the mature and the gray-headed:— Allow nothing short of fire or endangered life to induce you to resist for one single moment nature's alvine

call. So far from repressing a call for any reason short of life and death, you should go at the usual time and solicit, and doing so, you will have your reward in a degree of healthfulness and in a length of life which very few are ever permitted to enjoy.

If the love of health and life, nor the fear of inducing painful disease cannot induce you to adopt the plan I have recommended, there is another argument which to young gentlemen and young ladies may appear more convincing, personal cleanliness.

If you resist a call of nature, a degree of uneasiness and irritation and heat is the immediate result; this heat causes the more airy and watery particles of the fecal matter, which is waiting to be discharged, to evaporate and to be re-absorbed into the system, to be taken into the blood again, which bears the horrible burden to the lip of beauty, which we kiss with so much devotion; and the very tear-drop of affection has mingled with it what ought to have been deposited in the privy a few hours before, making the very breath unbearably disgusting: the breath of a costive child even is scarcely to be endured.

Cold feet, sick head-ache, piles, fistulas, these with scores of other diseases have their first foundations laid in constipation, which itself is infallibly induced by resisting nature's first calls. Reader, let it be your wisdom, never to do it again.

THE PHILOSOPHY AND ART OF HAPPINESS.

The glowing golden tint that colors the distant western hill, as the sun behind it is sinking into evening, recedes before the approaching traveler, as swiftly as his own gaunt shadow pursues; and far beyond gilds a country he can never reach before its brightness be departed. So human happiness is an ideal delight pictured before the mind and heart, which men seek to attain, but never reach.

All that is called happiness is in reality but the pursuit of it. Men are said to be in search of health, when they go roaming over hills to exercise their limbs, and breathe the fresh, pure air. At the end of their journeys, they are known to have found nothing, except that the search was the only treasure they

sought. In the same manner happiness is the exhilarating effect upon man of every thing he pursues in order to render him happy.

All minds are differently constituted. Therefore, the same object must make upon each a correspondingly different impression ; also, to produce like impressions of an object in several minds, the object must be in a slight degree differently conceived by each. One thing differently presented to correspondingly dissimilar minds, may cause like impressions in all. Moreover, since every mind at different times is often in different states, an object brought before it will not make always a like impression. In order, then, that the experience of a person, derived from a particular object, may remain unaltered for a length of time, those things which occasion experiences must be varied during that time, to accord with the changing phases of the mind.

For example, to produce in a person the emotion of happiness for any period, there must be presented to his mind, at every interval during that period, the precise state of things which, in every successive mental condition, will occasion the experience.

It is obvious, upon the mere recognition of these truths, that in causing an experience of happiness, or of any other emotion or state, a thousand times more depends upon the quality and condition of the mind, than upon the things which operate upon its faculties.

It therefore becomes a useful duty of man to discover and practice a discipline by which he may educate his mind to conceive everything in such a manner as will produce in him a continued pleasant experience ; for over the external chances and accidents of life, upon which his happiness in part depends, he has only a weak control ; but he has power to cause his mind, when his aim is the pursuit of happiness, to create and retain only such experiences as will make him happy.

An important inquiry immediately arises : what particular condition of the mind is conducive to the highest happiness ? The answer to this question is brief, and the reason simple. The mind that is ripened in the Christian faith, and humbled yet exalted in presence of its divine Author and Finisher,

whom it worships in love, is the only one that has *capacity to* experience the completest happiness that belongs to earth. Still more is such a mind the only one that is able to achieve from ill-boding circumstances, that would make worldly men wretched, a sweet serenity of joy, which though born on earth may yet be redolent of heaven. The man of the world, though he be conscious that happiness is a child of the mind, still neither expects, nor seeks, to be happy beyond the degree which he attains through the mind itself, unaided by any strength beside its own. Therefore, though amid common gloomy scenes of life he may be contented, he must in a crisis of adversity be overwhelmed. His unassisted mind, while of its own vigor it can accomplish wonders of endurance, beyond a limited strength is powerless to battle off the despair that follows disaster. He may watch his heroism tremble, and behold his spirit fail and sink. The reverses of fortune may transpire so suddenly and be so blighting, as to render him a misanthrope, who will contemplate even his existence with bitterness.

But the true Christian is never so stricken down. If he be wise and thoughtful, he knows that to make his happiness independent of the uncertainties of the world, his mind needs a sustaining strength superadded to its own; he asks of the "Giver of every good and perfect gift" that there may be imparted to it a divine energy which shall enable it to endure to the end. Or, if he be a plain man, ignorant of the cause of his weakness and conscious only of the fact, he instinctively seeks aid from Heaven; and if he have faith in the fulfilment of the promises of God, he is fortified by Omnipotence against the world.

In this manner the happiness of the true Christian is always unsubjected to the chance of things. Whether he bear the burden which the world calls sorrow, or is crowned with the garlands it calls joy, he is still happy. "Be of *good cheer*," said the Saviour to his disciples; "for ye have *overcome* the world." But the mind that refuses the Spirit of God, though it be happy while fortune is propitious, sinks into gloom when reverses come; and, having nothing to which it may cling when hope is faint and strength is weary, pines in despair. This is not the fate of those only who are destitute of moral principle. Men, high-minded and learned, have sought to

achieve happiness by the power of *virtue*, and miserably failed ; *religion only* is ever triumphant.

In the light of the philosophy here delineated, the reason is clear that the Christian can say with boldness and truth that even suffering is a touchstone of happiness. Suffering is a law of life, ordained by the Deity, and universally illustrated in the history of mankind ; if it were not, we would never grow tired of pleasure, but now we are wearied by the most coveted gratifications. The aim of life is the pursuit of happiness ; this has been appointed by the Creator. Therefore, it must appear, even to the dim eye of human logic, a plain truth that men may be happy while they suffer.

To say in naked words that suffering produces happiness ; that anguish, intense and lasting, may yield a joy, exquisite and ineffable, would perhaps appear to the world an absurdity meriting its ridicule. It is, nevertheless, a truth ; and one which ranks among the highest that man can comprehend. It is denied only because it is, to those who reject it, an unexplained mystery. There are legions of heavenly experiences that cannot be made plain to one man from mere recital of their phenomena by another ; they must be felt in order to be comprehended. St. Paul declares, “When I am weak, then am I strong ;” and the Saviour said, “He that humbleth himself shall be exalted.” The letter of these declarations may seem paradoxical, but their spirit is clear and true. Like them is this, that suffering is an almoner of happiness. To those who have tasted the cup of bitterness, and rejoiced while they drank the gall, it is neither meaningless nor false. Unto such there is no mystery of meaning in the “joy of grief.” They know it is even sweeter than the joy of pleasure. If among the learned in the wisdom of this world, none can interpret the full significance of this saying, many a mother, who has planted violets over the grave of her infant, while she has gone sorrowing that it died, has yet rejoiced with rapturous delight that it became an angel of Heaven. That worldly men are ignorant of this wonderful wisdom is not strange to the Christian philosopher. Christ himself said, “I thank thee, O Father, that thou hast *hid* these things from the *wise and prudent*, and hast revealed them unto babes.”

It is a mystic wonder to men of mere cold morality, that

while they never will deny that happiness is the aim of living, they know that trials and griefs are the most frequent incidents of life. They have yet to learn that the crown of happiness is interwoven of prosperity and adversity, and that what they call the unlovely leaves, are often the most numerous in the garland.

Happiness, then, is not a chance that distils a rare blessing upon the mind and heart, as the morning breathes its dew upon the flowers. Tradition relates that of the most wonderful arts of the ancient orientals, one was to mould a wine-cup of delicate porcelain so cunningly, that when empty it would appear pure and plain, but which a draught of pleasant wine, or treacherous poison, would illumine with pictures, brilliant and radiant with beauty. In like manner, the most wonderful art of life—the art of being happy—is so to refine the rarer material of the mind, that whether it be filled, as a goblet, with thoughts of sweet or bitter things, it shall still ever be radiant with experiences of glowing, heavenly joy.—*N. Y. Observer.*

NURSING THE SICK.

Who has not been sick? who has not needed nursing, or been called to give it to others? And what a blessing is good nursing in a world where disease abounds? There is reason to suppose that many die for the want of skillful attentions. The late Dr. Rush said that to be a good nurse was to be half of a physician. Few posts of domestic or private usefulness exceed that of a faithful nurse. In this light it should be habitually regarded.

The following suggestions are drawn from considerable experience. It is hoped they may not be without profit to some, especially the young and unskillful. They are not made in a vain and presumptuous spirit, but are prompted by the kindest feelings. Ignorance in a nurse cannot aid the recovery of the sick.

The first qualification of a good nurse is mental composure. In a disease there often occur sudden and violent changes, which require the calmest attention. If the invalid discovers trepidation in attendants, the effect will probably be injurious.

Presence of mind is always desirable, and often indispensable. The nurse is the helmsman of the craft that is now in dangerous waters, and must not yield to alarm. Much depends on the judgment of the nurse, whose mind must be calm, or disaster must follow. Too much solicitude is the bane of good nursing.

Firmness, united with gentleness, adds much to the influence and success of the nurse. The sick have many whims and caprices. To yield to all of these would be injurious. Yet in many things their wishes may be gratified. Never forget the debility and nervous distress induced by disease, loss of sleep, and want of exercise in the open air. Under no circumstances speak a harsh word to the sick. Be firm, but be gentle even to coaxing. Many a one is made worse by a cross word or look, when a smile or some sign of love would sooner have caused submission, and not have left an unhappy impression. Other words, besides those of heretics, do sometimes eat as doth a canker. They may make the sick wilful.

In a reverse, patience is essential. The natural effects of constant seclusion and anxious vigils are nervousness and irritability. But let not the sick suffer from such things. If you cannot command yourself, go and walk, or sleep, or do something to recreate, until you are able with pleasantness to resume your wearisome duties. This requires great forgetfulness of one's self. Be ingenious in relieving the monotony as well as the pains of the sufferer. Sickness renders one changeable and fastidious. Let us grant all reasonable wishes. None but those who have never endured the tedium of a long sickness, can hesitate to do every harmless thing which may possibly conduce to even the fancied or momentary relief of pain or despondency. Sometimes the nurse has a magisterial air, and is reluctant to yield to the little desires and ever-changing wants of an invalid. Patience and all long-suffering are required. An obliging disposition will be the result; and will produce the happiest effects.

Be always cheerful. Let your countenance betray no symptoms of gloom or depression. Strive to throw around you a bright and happy atmosphere. This itself will relieve much uncomfortable feeling in the sufferer.

Learn also to move quietly and speak gently in the sick-room. Tread lightly and let your voice be always modulated to a

low but distinct tone. Even the rustling of paper, or the creak of a shoe or of a door-hinge, or the slightest noise sometimes produces great restlessness in the sick. Let every thing like noise be excluded, as far as possible.

Nothing adds more to the comfort of all confined to the sick-room than cleanliness. Put out of sight all medicines, and everything that can awaken unpleasant associations. Let everything be in its proper place. By always replacing necessary articles, the greatest neatness may be preserved without inconvenience to the sick or to the attendant. There should be no confusion. A quiet effort to keep the room in a neat and orderly condition will seldom injure the most feeble or the most excitable.

Let the nurse never lose vigilance. If it can be no longer preserved, let a temporary substitute be provided. Ever be on the alert. If possible, anticipate the wants of the sick. Try to save them the trouble of asking for what they wish. To invalids, unsolicited attentions are very grateful. Often they are so listless as to care for nothing. If possible, surprise them at times by something palatable and wholesome for nourishment.

Beware of annoying by your attentions. Civilities may be excessive and oppressive. In that case they are cruel to the sick. A well-balanced judgment, with some practice, will teach you when and how your services are required.

Some skill in cooking is, of course, a useful attainment in a nurse. The sick are often willing to take nourishment by the hand of love, while they would have refused the same from a stranger. This is specially true when savory food is unexpectedly presented.

To many these suggestions may seem useless, for they are conscious of having neither taste nor talent for nursing. True, one endowed by nature with so excellent a gift, is able to act with less constraint and more success than others. But experience and a real desire to learn will secure very wonderful results. Cultivate a love for the sick-room. At least, labor to be cheerful when duty calls you there.

By putting in practice these rules, together with the lessons of wisdom you may receive from older and wiser persons, you will find yourself at last able to discharge this otherwise sad

and painful, but important duty with pleasure to yourself and comfort to those you love.

The judicious will easily supply many things omitted in the details of these rules.

BENIGNA.

HOW TO BE HEALTHY.

It is well said, by one who had thoroughly studied the subject, that the highest ambition of an ancient Greek was to be healthy, beautiful and rich. We cannot help thinking, says the Philadelphia Bulletin, that the Athenians, in this respect were wiser than ourselves. Much as we boast of wonderful intelligence, we have not yet practically attained a method of life so comprehensive as that pursued, not only by philosophers, but the men of fashion about in Africa and Poloponesus. They placed health first, and money-making last, while we reverse the order. Yet they were pagans, and we Christians. Surely we should cry "sahmeh" to ourselves.

In reality, the principal objects sought by the ancient Greek, health and beauty, were but one and the same. For beauty cannot exist without health. The man who is constantly confined to the counting desk soon acquires an habitual stoop; the one who devotes his whole soul to money-making becomes wrinkled before his time. On the contrary, he who indulges in proper exercise and recreation, as, for example a well-to-do farmer in healthy districts, carries an erect frame to the verge of seventy, and has a ruddy cheek even when an octogenarian. The first, by neglecting the laws of nature, not only destroys his own manly bearing, "but transmits a puny form and weakly constitution to his children." The last perpetuates a race of hardy sons and majestic daughters.

There is only one way to preserve his health, and that is to live moderately, take proper exercise, and be in the fresh air as much as possible. The man who is always shut up in a close room, whether the apartment be a minister's study, a lawyer's office, a professor's laboratory, or merchant's gas-light store, is defying nature, and must sooner or later pay the penalty. If his avocation renders such confinement

necessary during a portion of the year, he can avoid a premature breaking down of the constitution only by taking exercise during the long vacations of the summer and winter months. The waste of stamina must be restored by frequent and full draughts of mountain and sea beach air, by the pursuits of the sportsman, by travel, or other similar means. Every man who has felt the recuperative effects of a month of relaxation, knows from his own experience how genial its influence is; how it sends him back to business with a new flow of spirits; how it almost recreates him, so to speak. Between the lad brought up to physical exercises in the invigorating open air, and one kept constantly at school or in the factory, there is an abyss of difference, which becomes more perceptible every year, as manhood approaches, the one expanded into stalwart, full-chested health, while the other is never more than a half-completed man.

The advantages of exercise are as great in females also; all that we have said about preserving health in man is as true in the opposite sex. But this is not the whole. The true foundation of beauty in woman is exercise in fresh air. No cosmetics are equal to these. The famous Diana of Poictiers, who maintained her loveliness until she was near sixty, owed this extraordinary result, in her own opinion, to her daily bath, early rising, and her exercise in the saddle. English ladies of rank are celebrated, the world over, for their splendid persons and brilliant complexions, and they are proverbial for their attention to walking and riding, and the hours spent daily out of doors. The sallow cheeks, stooping figures, susceptibility of cold, and almost constant ill-health which prevail among the American wives and daughters generally, are to be attributed almost entirely to their sedentary life, and to the infirmity caused by the same life on the part of their parent. A woman can no more become beautiful, in the true sense of the term, or remain so, without healthful exercise in the open air, than a plant can thrive without light. If we put the latter into a cellar, it dies outright, or refuses to bloom. Shall we wilt our sisters, wives or daughters, by a similar deprivation of what is as necessary to their harmonious development?

In another aspect, the care of health is a more important

thing than is usually supposed. There is no doubt that, as between city and country, the population of the former suffers most from want of exercise and fresh air, and that consequently the stamina, so to speak, of a city population is inferior to that of a rural one. It is even said that in some cities, Paris for instance, few strict town-bred families last over a century, and that if the population was not continually recruited from the country, it would die out. It is an equally striking fact, and one that lies within the observation of all of us, that the most energetic merchants generally, in New York, Boston and Philadelphia, have been originally lads from the rural towns or counties, whose well-balanced, vigorous, enterprising minds enabled them to endure an amount of fatigue which the average of their city-competitors could not rival.

The public weal therefore, as well as the happiness of the individual, is concerned in this question of health. Yet we Americans almost ignore it, and practically neglect it entirely. The old Greeks had their gymnasiums for physical exercise, which were as much State institutions as common schools are now. Were not the Greeks wiser, after all, than we are, at least in this particular!—*S. C. Adv.*

MORAL CAUSES OF CHOLERA.

The London Christian Times suggests that moral causes have much to do in engendering this disease; and that moral remedies may go far to alleviate or cure it:

The filthy, low-lying regions, says the Times, where the disease presents itself with most inveteracy, are also the regions of coarse, imbruted vice. Self-indulgence in sordid and unwholesome luxuries undermines the constitution. Perseverance in such indulgence for a series of generations debilitates a race.—The harass and anxiety attendant upon precarious and dishonest means of obtaining a livelihood, shake terribly such enfeebled constitutions.

Vicious indulgence and sordid habits by demoralizing a large proportion of the lower classes, are the real cause of the predisposition to a new and awful form of disease.—The filth and squalor are merely the external indications of this internal rottenness. When a large portion of any community has

been thus pre-disposed, disease catches around it like wild-fire, and even those who have kept themselves above the general degradation are not exempted from its visitations. The honest poor are by their poverty brought into contagious proximity to the class prepared for sickness. The wealthy are brought into contact with the infected stratum of society by business-relations. Let the whole truth be told : the vicious and the unreflecting of the wealthier class expose themselves to contagion by visiting infected dens in search of illicit pleasure. Nay, more ; the anxious, mammon-hunting, voluptuous habits of the wealthy predispose them to contagion.

Moral causes of disease can only be combated by counter-agents. It is not meant that physical remedies and lenitives for cholera are to be dispensed with, but that moral remedies and lenitives are to be superadded.

THE INTERIOR OF A FASHIONABLE HOUSE.

THE *New York Times*, in a recent article on the "Morals of Fashionable Society," gives the following picture of the interior of an elegant residence, together with a portraiture of its mistress.

Let us enter that magnificent house with the brown stone front, and the winter garden jutting out from the main building, and one of the shutters in each window half closed, in order that the passers by may see that they are of the finest satin wood, picked out with gold. Passing through large drawing rooms *en suite* and divided by Marisco arches, we will softly enter the little boudoir on the left, where in the midst of the dim light that steals through the windows, stained a pale rose color, a lady reclines in a luxurious fauteuil reading. She is very lovely. Her dress is orientally rich and picturesque, but an air of terrible languor overspreads her beauty. While she is finishing that bad chapter in the worst of Paul de Kock's novels, we will tell you a few facts about her.

She was brought up to make a good match. She left a fashionable boarding school at the age of fifteen, with a perfect knowledge of dancing, the French language, and the art of putting out a shawl. A summer at a fashionable watering-

place prepared her morals and her manners for a larger sphere of society, and at sixteen she made her *debut*. She was the rage for two years, and went everywhere, but when verging on her nineteenth year, her mother observed with alarm that her appearance was beginning to fade, and it was determined that she should marry forthwith; so she became Madam before she was twenty. And what sort of a heart did she bring her husband? One with youth and freshness, and purity to sanctify their intercourse? Pshaw! what has she to do with such things! She was never young. She was brought up from the cradle to look upon every thing as moral that was expedient, and when she married, married for an establishment. Her husband soon found out her heartlessness, and took to clubs when his business hours were over. And she has nothing to do all day long, but to sit in satin chairs, and read corrupt French novels, and flirt with idle young men. Over that luxurious home there floats no angel of happiness. Its owners lead a dreary, sensual life, miserable and splendid. None of those peaceful joys which less fashionable people know are ever to be found there. Virtuous love shuns the place, and its mistress presides there in her beauty and magnificence, haunted by a nameless agony, like those gorgeous monarchs in the hall of Eblis, who reigned in unceasing pain. And thus her life wears on till some day the bubble bursts.

And there was what might have been a happy home destroyed forever by a vicious system of education, and a false system of society. If that girl had been brought up to look upon marriage as a sacred responsibility, instead of an advantageous settlement—if her heart had not been indurated by her mother's ceaseless counsels to encourage only such men as would make a good *partie*—if she had been taught that woman had other duties in life to fulfil beside dancing well and managing a man—things might have been different.

Our fashionable society in this city is a sham, from beginning to end. It is utterly unsound, depraved, and unnatural—a deceptive piece of rotten wood, made to look shiny with French polish, and glittering with the phosphorescent light of corruption—a copper cent, trying its very best to look like a five franc piece, and what is worse, in nine cases out of ten, succeeding.

EMPLOYMENT.

Employment! Employment!
 O that is enjoyment!
 There's nothing like "something to do;"
 Good heart-occupation
 Is health and salvation,
 A secret that's known to but few.

Ye listless and lazy!
 Ye heavy and hazy!
 Give hearts, hands and feet full employment
 Your spirits 'twill cheer up,
 Your foggy brains clear up,
 And teach you the real enjoyment.

The lilies they toil not,
 They drudge not and moil not,
 And yet they are cared for 'tis true;
 But the lily, in beauty,
 Fulfils its whole duty—
 E'en lilies have something to do.

"They sew not, they spin not."
 'Tis true—but they *sin* not;
 They work, uncomplaining, God's will—
 Their work not hastening,
 Their time never wasting,
 The laws of their nature fulfil.

Ye hands, white as lilies,
 Remember God's will is,
Who so shall not work shall not eat;
 'Tis heart-occupation
 Prevents heart-starvation;
 Wouldst thou the great Lawgiver cheat?

Then up, man and woman!
 But godlike—be human!
 To self and to nature be true.
 Employment! Employment!
 O that is enjoyment!
 There's nothing like "something to do."

— *The Beach Bird.*

AGES OF THE POETS OF AMERICA.

	AGES.		AGES.
James K. Paulding,	- 75	Park Benjamin,	45
John Pierpont,	- 69	James Freeman Clarke,	44
Richard H. Dana,	- 67	Ralph Hoyt,	- 44
Charles Sprague,	- 63	James Aldrich,	- 44
John Neal,	- 60	William H. C. Hosmer,	44
Willian C. Bryant,	- 60	Jones Very,	- 44
James G. Percival,	- 59	Alfred B. Street,	- 43
Fitz Greene Halleck,	- 59	George W. Cutter,	- 43
Samuel G. Goodrich,	- 58	Willian H. Burleigh,	- 42
George W. Doane,	- 55	Henry T. Tuckerman,	- 41
George P. Morris,	- 53	Henry B. Hirst,	- 41
Albert G. Greene,	- 52	Cornelius Matthews,	- 39
George W. Bethune,	- 52	John G. Saxe,	- 38
Ralph Waldo Emerson,	- 51	Philip P. Cooke,	- 38
George D. Prentice,	- 50	Epes Sargent,	- 38
Charles F. Hoffman,	- 48	Thomas W. Parsons,	- 37
N. P. Willis,	- 47	George W. Dewey,	- 36
William G. Simms,	- 47	Arthur C. Coxe,	- 36
Henry W. Longfellow,	- 47	James T. Fields,	- 36
George Lunt,	- 47	James Russel Lowell,	- 35
John G. Whittier,	- 46	Thomas Buchanan Reed,	32
William D. Gallagher,	- 46	George H. Baker,	- 31
Oliver Wendell Holmes,	45	Bayard Taylor,	- 29
Albert Pike,	- 45	R. H. Stoddard,	- 28

Boston Transcript.

OLD FRIENDS.—REGULARITY OF LIFE.

FORTY years ago this present month of October, two young merchants of this city, who had been school-fellows together, met on a bright autumnal afternoon, after the business of the day was over, in front of the old Tontine Coffee House, and as they walked up Wall street together, one said to the other, "Come and dine with me to-day. Monday always seems a dull day, and my wife and I like to have some one drop in socially and dine or take tea with us." The invitation was accepted, and after dinner, as they sat over their wine (limited to a couple of glasses each,) and talked of their school-days

and of their pleasant intercourse in the years that succeeded, they agreed to dine with each other on alternate Mondays, unless prevented by sickness or other causes, so long as they should live. Time passed on; sons and daughters were born to them, grew up, married and settled in life; grand children, too, have not been wanting. New York has grown from one of the plainest of little cities to be one of the great cities of the world; her commerce has increased beyond the wildest dream of imagination in former days; hotels and warehouses line her streets, steamers and other shipping her wharves, and private dwellings of more than princely elegance her up-town squares and avenues, all on a scale of such magnificence, that he who had prophesied of such things, would once have been thought an enthusiastic dreamer. Our whole country and indeed the world, has changed in the same ratio, until the mind is lost in conjecturing what two score more of years will produce. Eleven different Presidents have governed our own nation, and the nations of the world have changed their rulers from revolutions and other causes, again and again. Such are the changes time has made, and still these two old friends hale and healthy yet, may be seen on every Monday afternoon, going up the street together to fulfil the mutual promise they made to each other in early manhood. They set a high standard, at the commencement of their mercantile life, of which an honorable, upright merchant should be, and have never departed from it; and if they have not been among the wealthiest of the merchant princes of the Empire City, they have had enough,—and have spared not a little when the demands of public and private charities have been presented to them.—May they long live to enjoy life as well as at this present period, and set the same good example to younger men to follow in their footsteps.—*N. Y. Express.*

FATAL SICKNESS AMONG THE OTOE INDIANS.—ACCOUNTS from the villages of the above tribe go to show that they are dying in great numbers. It is supposed that the pork or bacon received as annuity, becoming musty or tainted, is the occasion of this mortality. What number has already died we have not been able to learn. We doubt not that the Agent will immediately look into the matter, and give such assistance as is necessary.—*Council Bluff Eagle, Oct. 31, 1854.*

A MANAGING WIFE.

SOME women are never happy unless when they are scrubbing, brushing, sweeping or otherwise toiling in household affairs, although they have servants to do all that they require. The Hon. Henry Erskine's first wife was one of this class, and her extreme nervous irritability and eccentric ways, it may be supposed, did not contribute greatly to Harry's domestic happiness. One of her peculiarities consisted in not retiring to rest at the usual hour. She would frequently employ half the night in examining the wardrobe of the family, to see that nothing was missing, and that everything was in its proper place. The following is told as a proof of her oddities. One morning, about three o'clock, having been unsuccessful in a search, she awoke Mr. Erskine from a sound sleep by putting to him this important interrogatory, "Harry, lovie, where is your white waistcoat?"

GOOD ADVICE.

THE following "Advice to Housewives" contains some useful hints:

Britannia should be first rubbed gently with a woolen cloth and sweet oil, then washed in warm suds, and rubbed with soft leather and whiting. Thus treated, it will retain its beauty to the last.

New iron should be gradually heated at first; after it has become inured to the heat, it is not likely to crack.

It is a good plan to put new earthenware into water, and let it heat gradually until it boils—then cool again. Brown earthenware, particularly, may be toughened in this way.—A handful of rye or wheat bran, thrown in while it is boiling will preserve the glazing so that it will not be destroyed by acid or salt.

Clean a brass kettle, before using it for cooking, with salt and vinegar.

The oftener carpets are shaken, the longer they will wear. The dirt that collects under them grinds out the threads.

If you wish to preserve fine teeth, always clean them thoroughly after you have eaten your last meal at night.

Woolen should be washed in very hot suds, and not rinsed. Lukewarm water shrinks woolen goods.

Do not wrap knives and forks in woolens. Wrap them in good strong paper. Steel is injured by lying in woolens.

Barley straw is best for beds; but dry corn husks slit into shreds are better than straw.

When molasses is used in cooking, it is a great improvement to boil and skim it before you use it. It takes out the unpleasant raw taste, and makes it almost as good as sugar.

When molasses is used much for cooking, it is well to prepare one or two gallons at a time.

Never allow ashes to be taken up in wood or put into wood.

Always have your matches and lamp ready for use in case of sudden alarm.

Have important papers all together, where you can lay your hands upon them at once in case of fire.

Use hard soap to wash your clothes, and soft to wash the floors. Soft soap is so slippery that it wastes a good deal in washing clothes.

MORTALITY AT THE NORTH AND AT THE SOUTH.—The experience of the Life Insurance Companies of this country has brought to light certain facts which are not expressed or indicated by the census returns. In reference to the North, or that portion of the Union embraced northerly of the southern line of Virginia and Kentucky, it is shown that the mortality is considerably less than that indicated by the celebrated Carlisle tables. From ten years' practical results, it appears that the mortality among that class of persons who insure their lives within the region named is less than 1 per cent., viz: about 94 in every 10,000. In that section comprised between 32° north latitude (a few miles south of Savannah) and the southern line of Virginia and Kentucky, the mortality among the same class of people is 1. 17 1-4 per cent., or 117 1-4 persons out of every 10,000. Looking to the extreme Southern States, or south of latitude 32°, the mortality is nearly double that of the Northern section—the actual number of deaths of 10,000 (as insured) being 186. These calculations are entirely exclusive of the present year, which has perhaps been more fatal in the South than any period since 1830.—*Louisville Journal.*

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THROAT-AIL.

I have endeavored in all my writings to substitute this name for *Laryngitis*, or *Clergymen's Sore Throat*; it is shorter, more comprehensive, more correct, and has the advantage of being plain English. It is a disease which every mother ought to understand, for in the shape of *croup*, it puts her child in the grave in a few hours. Every person who loves to sing, should know its nature, for it destroys the voice. Every lawyer, every clergyman, every politician ought to make it their study, for it robs them of their capital in trade, and often lays them on the shelf for life. In short, it should be generally understood at least as to its symptoms, for it is very often the forerunner of consumption, that hated name.

There are two forms of throat-ail—the rapid and the slow. By rapid throat-ail, the great and good Washington perished prematurely, in a few hours' illness. By the slow kind, many public men are deprived of their means of usefulness, and of support, and have to spend their remaining days in struggling for a scant subsistence, or in following some new trade in their old age.

I write for the people, and think it sufficient for the general good, to acquaint my readers with merely the symptoms and the causes of what is called "THROAT-AIL," par excellence, the kind which lasts for weeks and months, and years, ending in disablement of voice, and finally death by consumption.

Throat-Ail is like a fire, the sooner you know of its existence the better; and like a fire too which seldom goes out of itself; so throat-ail seldom indeed gets well of itself, but burrows and deepens, until it undermines the constitution, wastes away the health, and strength, and flesh, and finally fastening itself in the lungs, completes the wreck and ruin of the whole man.

The first symptoms of Throat-Ail, or Chronic Laryngitis, or Clergymen's Sore Throat, are usually a frequent hemming and hacking, in order to clear the voice or throat; this is slight and seldom at first, and may not be noticed for weeks; but then, it is so decided, that it forces itself upon the attention, either by its frequency, or by the force required to clear the throat sufficiently to speak with distinctness. After a while, it requires such an effort to enunciate plainly, that the patient for the first time becomes aware of a certain feeling of tiredness about the throat or neck; most generally it is a dull hurting; or he finds there is a kind of lumpish feeling in the throat, and he attempts to swallow it away, and it does seem to go down, but it does not stay down, and he swallows again, and soon he finds himself *swallowing all the time*; occasionally there is a different cause for swallowing, the throat appears to be dry, and swallowing for a time seems to moisten it; finally the swallowing is almost incessant, especially if the mind is directed to it. For a time, nothing is brought away; gradually a little pearly or whitish or cottony like phlegm is brought up, and the patient becomes hoarse. In the progress of things this phlegm becomes dryish, and so tough, that it clings to the inside of the throat, and can only be dislodged by a decided effort at clearing, with a dipping forward of the head. The voice next becomes husky; at last a positive cough is necessary to dislodge the phlegm, and consumption soon follows.

The symptoms detailed are present in the history of every case I have known. Accompanying these, there are occasional additional symptoms. A kind of pain, sharp or hurting, runs up the side of the neck towards the ear. Some complain of a burning feeling now and then at the little hollow at the bottom of the neck; or up and down the breast bone in the centre, or at the pit of the stomach. These burning sensations are not felt continuously in any case, but at certain times during the day.

A very common symptom is a depression of spirits, altogether greater than the actual feeling of discomfort warrants. In the progress of the disease, the feet become cold; there is a bad taste in the mouth of mornings; occasional headache; the bowels do not act daily, or if they do, what is passed is hard or bally; the patient is easily chilled; "the slightest

thing in the world" gives him a cold, and "a cold always makes the throat worse." The food either sours on the stomach, or remains there like a weight for hours at a time; the appetite becomes impaired, or it is so voracious, that "I can eat almost any thing" and "yet hungry all the time." The patient begins to lose flesh and strength; and does not swallow as easily as he used to; at length he cannot swallow at all; in the effort, even water comes back through the nose and the man dies of starvation.

Reader, if you have incipient symptoms of throat-ail, do not be a fool and go to some old woman, or Indian Doctor, or some officious and all-knowing granny, and waste time and perhaps life in experimenting on red pepper tea, or the soup made by Shakespeare's witches, or the Alicumstouton Salve, named at page 147 of the Journal for 1854. Do not go to swallowing brandy, or the still more murderous lozenges of the shops; for brandy may not certainly kill any man, lozenges will. But go at once to a regularly educated physician, who is, as I think, necessarily a gentleman; he will not promise to cure you in a week, or in a month, or in a century; he will promise you just nothing at all; he takes it for granted that you understand that he feels it his duty and his interest to do for you the best he can, and he will do it. Do not tell him that if he cures you, there are a few more of the same sort left in your neighborhood who will also come. Do not promise him an extra fee if he is successful in your case; for it will only make him feel that you are as green as you suppose him to be. Do not come the pathetic over him, that you have six wives living and dead, and nineteen children, and you hope he will do the best he can for you, for the—smallest price possible. In calling upon such a physician, you have only two things to do; tell your symptoms, and follow his advice implicitly and well; his reputation and his bread depend on his success: you can appeal to no higher motives. And always remember, that it is impossible for such a physician to say to you, "no cure no pay." Is a man to spend weary hours and anxious days and sleepless nights in trying to save your life, and to be paid nothing, unless he succeeds, especially when you have spent all your money on patent

medicines and advertising certifiers; shame on the man who could make such a proposition.

CAUSES OF THROAT-AIL.

I cannot here state them all, nor at length, only the principle ones, and them succinctly.

I have now these many years confined my attention rigidly and exclusively to throat and lung diseases. I think I was the first physician in the United States to do so, as rigidly. I know not that there is any one besides myself in this country, who dismisses every case, invariably, in which the air passages are not involved. I make this statement for the purpose of enabling the reader to place the deserved estimate at the assertion I am going to make, to wit:

Three cases out of every four coming to me for throat-ail, have it as the result of improper eating and drinking.

Such a large proportion of cases of throat-ail originating in the stomach, I found my remaining remarks on this general origin.

How can the Stomach make the Throat Sore?

A stroke against the elbow is felt at the fingers' end. When your foot is asleep, from sitting on a hard edge of wood for some time, the cause is at the point of pressure, and yet it tingles in the toes a yard off. A good knock on the head "makes the fire fly" at the eyes.

The condition of the throat is affected by the condition of the stomach, because a certain nerve branches off, one part of that nerve goes to the stomach, the other fork goes to the throat. The nerves are like the telegraphic wires, touch them at one end, and an effect is produced at the other. So if the nerves which supply the stomach are disordered, those in the throat are liable to become so too. Most of us have heard of "*heartburn*," some have felt it; it is a burning sensation, sometimes felt at the point familiarly called *the pit of the stomach*, and sometimes in persons who use their voice much, this same burning is felt at the little hollow at the bottom of the throat and the region of *Adam's apple*, and that is the spot where throat-ail is located.

I wish here to arrest the attention of clergymen, singers, teachers, and public speakers to this interesting inquiry.

If sour stomach, or *dyspepsia*, as physicians term it, causes burning or other sensations in the throat of clergymen and other persons who use their voice much, why does not sour stomach affect the throats of all, as the same nerve supplies branches to both throat and stomach? This is the reason: a slight stomach derangement does not affect the throat perceptibly, if the voice organs are in a strong, active, healthful condition, because they have vigor to repel disease. It is a law of the human frame, that an ailment is apt to make itself felt next, or most decidedly in that particular part of the body which at the time is weakest in the performance of its functions, and as the voice organs are often in a lax or debilitated condition from frequent or unusual voice efforts, or injudicious conduct after voice effort, as stated at length in the Journal for 1854, page 39, and are at length made permanently feeble by these repeated uses and indiscretions, so being the next weakest part, disease flies there; thus it is too, that when such persons take cold, the throat being the weak part, feels it promptly.

A proper use of the voice strengthens the throat, and gives it a capability of resisting disease, just as a judicious use of any other muscles of the body increase their strength and health. But improper use, as just stated, by weakening, renders them more susceptible of disease of any kind, and specially of the stomach, in consequence of the nervous connection before described.

An injury done to any part of the body may be resisted; or if not, may be repaired by the curative energies of nature; but if these injuries are frequently repeated, the strength of nature is exhausted in endeavoring to make repairs, then she remains prostrate and powerless, and disease has unbridled sway.

When in any given case, a man is in a condition to have his throat affected by the state of his stomach, violence is offered the throat at each meal, three times a day, in time these effects last longer, until the effect of one meal reaches to another, and the throat is more or less ailing all the time.

But to follow up the case, how is it that persons have *sour stomach* or *heartburn*?

All understand that what is sweet cider to-day, is sour to-

morrow; we look at it and find it in constant motion, it is "working," *fermenting*. When food is taken into a healthy and well acting stomach, it is in a short time *digested*, that is, converted into a kind of liquid, no lumps or any thing of the sort in it, just as when you place a great many bits of ice and snow in a glass of water, the mass soon becomes all fluid alike. The food is made into this one fluid substance by the action of the stomach and what pertains to it. But the amount of food which the stomach can thus turn into a liquid form, is limited, just as if you put a certain amount of ice lumps in a glass of water, that water will melt them, but if you put in too many, none of them are wholly melted, and it remains a mixture of water, spears of ice, and solid ice. When then, more food is taken into the stomach at any one time than it can convert into a homogenous fluid, it remains in lumps more or less, and it is said to be *undigested*, and begins immediately to ferment, to become sour and produces in the stomach the same sensation that swallowing vinegar causes in the throat, a burning.

We see then, that sour stomach is caused by eating more than the stomach can digest. But how are we to tell how much the stomach can digest? In the same manner precisely as each one may ascertain to a quarter of an hour how much sleep he needs as explained in the Journal for 1854, page 88. Observe nature. The brutes are regulated in all these things by instinct, to us the nobler reason is given, and it must be our guide. We must observe and judge.

What one man eats or drinks in quality or quantity is no guide for any other man, any more than the amount of labor one can perform, is the criterion for another. Each man must for himself bring his own observation and judgment to bear on the question, *How much must I eat?* The general rule is, Do not eat so much, as to cause any unpleasant sensation afterwards.

If you at any time take a meal, and afterwards within an hour or two feel uncomfortably, then what you have eaten, *does not agree with you*; you have eaten, either in quantity or quality what your stomach cannot digest. Nine times out of ten, it is the quantity and not the quality, which does the mischief.

When persons have been ailing some time, almost every thing they eat or drink, sours on the stomach, even a cup of tea or a glass of cold water, or toasted bread, gives sourness, or weight, or oppression, or some other ill feeling ; in time, the throat begins to feel tired, dry, or to burn, or smart, or is clogged up a little and we are all the time clearing it away ; this is "*Dyspeptic Throat-Ail*," or Clergymen's Sore Throat. But why was such a name given to it ? Because to a certain extent it is a comparatively new disease ; we read little or nothing of it in the old books, a new disease as much then, as cholera is a new disease. It was perhaps first noticed to attack clergymen for two reasons : the injudicious use of the voice, as noticed in the article on Air and Exercise for February, 1854 ; and from increased notoriety over a common patient, for when the minister is ailing the whole town and adjoining country soon know it ; but I am now come to the point of exposing one of the two grand mistakes of modern times in reference to health. I will name them both here, although I will at present discuss but one. The first mistake is about injuring one's health by hard study, and the other is that a minister has become disabled by his "*arduous labors* ;" these two things are simply pious frauds, the former committed generally by young students, the latter by young clergymen, securing for them a kind of sympathy considered to belong to martyrs. Two things I know : the first is, I never injured my health by hard study ; the nearest I came to it was in ruining my eyes by studying the miserable edition of Scrivilleis' Lexicon, "a long time ago," till twelve o'clock at night, the days having been spent in writing poetry and pathetic epistles to a schoolmate. I received sympathy instead of the switch, just as nine young gentlemen out of ten in the college, the university, and the lecture room are complimented, when their health gives way, with the appellation of a *hard student*. I never knew a man, young or old, to injure himself by hard study. It is a mistake. In some future number I may tell how said mistake originates.

The other of the two grand mistakes before alluded to, I propose to discuss is this, "*Clergymen's sore throat is wrongfully set down to the score of 'arduous labors !'*" Let the observant reader reflect a moment on a little fact which

may not have as yet formed itself in words, but which upon mention will bring with it a "*realizing sense*" of its truthfulness.

Away out in the wild woods of the West, where I "was raised," the people are a type of Gotham and Fifth Avenue, the only difference being, as Wadsworth told us one Sunday not long since in one of his grand efforts, the greater or less exaggeration of any given characteristic—well; away out there, where the folks are, as Eastern people believe, a kind of half and half mixture of the civilized and the savage, specially the latter, people love their minister, they love him affectionately as David did Jonathan, and if he does not come to see them often, their feelings are hurt. But if he comes and does not eat with them, "it is no see at all," it is not considered a visit. He must not only come, but "*come often*." As it is their minister, they honestly think that nothing they can put on the table is too good for him, consequently the modern Martha "dishes up" every thing she thinks good, and every thing "her man" thinks is good, and every thing the guest is supposed or known to like, and the result is a conglomeration of every thing under the sun—suppose it a "supper," as is generally the case; they do not *take a dish of tea* out West, they "eat supper," the third and last meal of the day. Well, look in on that Kentucky supper, there is coffee and tea to begin with, and hot biscuit, and corn bread and wheat bread, and boiled chicken, and a mackerel, and chipped beef, and ham and eggs, with a pitcher of pure milk, and honey and molasses, and all the different kind of *preserves* ever thought of, besides buttermilk and "*pie*," and cider and baked apples—that is a Western supper, reader, and the minister is expected to *take a bit* of every thing there; they would be almost *affronted* if he did not. If he did not make a dash at the whole category, they would say *he was proud*, and there his influence would end. He knows it, and feels in a sense compelled to eat more than he wants, certainly more than he needs, and more than he would eat, if there was not variety to tempt. We have the same thing here in New York, although in a more refined shape, instead of such "suppers" at "sundown," we have regular dinners at ten o'clock at night, and having to wait several hours longer than usual, there is such a

ravenous appetite, that an amount is eaten very far beyond the needs of the system, keeping the stomach laboring for hours after, to relieve itself of the unwonted burden. Such occurrences frequently taking place, will inevitably induce dyspeptic habits, and all their long catalogues of ill. *Our ministers are feasted too much.*

Another cause of dyspepsia in ministers, is *eating too soon after preaching*. For two or three hours the tide of nervous energy has been setting in strongly towards the brain, and it cannot be suddenly turned towards the stomach ; but the mental effort has occasioned a feeling of faintness or debility about the stomach, and a *morbid* appetite ; and if food is taken at all largely, there is not the nervous energy there requisite to effect its digestion ~~for~~ for the brain will be running over the discourse ; you may bring the mind back to the eating for a moment, but before you are aware of it, it will be laboring at the discourse again ; every public speaker knows this, and the food lies there like a weight or a lump for hours.

The same result is produced in a less decided form by studying out a sermon. The mind becomes absorbed, the announcement for dinner is made, you are unprepared for it, it is rather unwelcome, you do not feel hungry, for the brain is at work, not the stomach ; however, as it is meal time, you go down, but the mind is in your "study," and you eat because it is dinner time, and not because you have an appetite—the principal cause of the most aggravated forms of dyspeptic disease—*eating without an appetite*, one of the most suicidal of all domestic practices ; eating simply because it is eating time, rather than by waiting until the appetite comes, give the trouble to prepare another meal. Every student should leave his books at least half an hour before a meal, and spend that half hour in a leisure walk in the open air, or in agreeable conversation on the piazza, or in the garden.

AN INSTRUCTIVE WARNING TO CLERGYMEN.

In illustration of the principles stated, I will record here a fact.

A very eminent D.D. *within a year* has given up the charge of his congregation from a *complaint in the throat* : his parishioners, in parting with him, presented him with a farm, and now he is lecturing over the country, and nothing

is heard about his throat complaint, except when he leaves his wife at *home*; when that is the case, he is laid up instanter. As long as she is at his side to watch over what he eats as to quality and amount, he keeps well; when he transgresses, the food sours on the stomach, the throat burns, gets clogged up, he is hoarse and useless.

I have extended this article beyond my calculation, but its importance cannot be over estimated, for I consider it a statistical fact, that *three out of four of all the clergy who are prematurely set aside as unavailable workers*, are thus set aside in consequence of errors in diet; errors to a certain extent inseparable from their present connection with society, in the manner I have stated.

Throat-ail then being generally located in the stomach—what is the use of gargling the throat with acids and metallic preparations, which destroy the teeth? and what is the use of swabbing out the throat with nitrate of silver, when the source of the disease is elsewhere. It does I know sometimes give relief, but it is not permanent, it cannot be, for it is merely covering a black spot on the wall with whitewash; the spot is not seen, but it is there still; but unlike the black spot, which is *statu quo*, the disease, though covered, is burrowing and spreading still. If again, the disease is really in the stomach, it is a useless waste of time, it is unphilosophical, to tell a clergyman who has throat-ail, that he must abandon preaching; because the voice muscles must be treated like any other muscle of the body which is debilitated, their energies must be invited back by judicious forms of exercise, just as in recovering from a fever, we increase our strength, by exercising carefully and gradually, and safely increasing that exercise.

Besides, if the minister gives up his congregation, he gives up his bread, and he not only has leisure to brood over and thus aggravate his ailment, but also to worry himself as to some mode of obtaining subsistence in a manner not inconsistent with his former calling. Hence, the indispensable means of curing an ordinary case of clergymen's sore throat, are to keep the patient at work, modifying the forms of voice exercise according to the needs and habits of each case, and the regulation of the digestive functions by a proper adaptation of food as to quantity and quality to the needs of the system.

COLD FEET

Often produce a burning sensation in the throat, which if allowed to continue in operation, ultimately undermines the health ; the reason is, less blood being in the feet than is natural, there is an extra amount at the other end of the body ; can any thing be more absurd than to clip off a man's palate, whack out his tonsils, and "burn out his throat," for such an ailment ; can that send warmth to the feet? can we purify the fountain, by purifying the stream ? When will men learn to think for themselves ?

My experience is, *Throat-Ail is not to be radically and permanently cured in any case, except by rectifying first, and then building up the general health of the system*, and that requires time, determination, and systematic habits of rational life. Who thinks differently, and acts up to his belief, will find himself just as miserably deceived, as that unfortunate class of theologians, who assert "It is no matter what a man believes, if he is sincere in his belief." Is not such a logician a "sincere" fool? *Clergyman's Sore Throat is better cured, as a GENERAL RULE, in the continuation of ministerial duty.* My ordinary advice is, PREACH EVERY DAY AND SUNDAY too, rather than once a week. These fitful efforts are often a main cause of Throat-Ail ; just as a man who travels ten miles a foot on Sunday, and on other days none at all, will be wearied every Sunday night ; whereas, were he to walk five or six or eight miles every day, rain or shine, he would perform ten or twelve on the Sabbath, without appreciable fatigue. Men of "The Cloth," why don't you think for yourselves? Sometimes I think I am not altogether a drone in creation, because there are excellent men now, in different parts of the country, whom I have never seen, who, having abandoned preaching, applied to me for advice, and on being urged to resume pastoral charges immediately, as a means of cure, have done so, and have steadily recovered, and are now bearing "the burden and heat of the day." So that I am every Sabbath preaching by proxy, to many a listening multitude. It is not politic to say here how many I have killed off, or to inquire if those referred to might not have recovered without doing any thing. They came and were cured as antecedent and sequent, not necessarily as cause and effect.

THE FUNCTIONS OF THE SKIN, AND THEIR INFLUENCE ON HEALTH.

The human skin is designed to perform several, and very important functions: the most obvious, and perhaps the most important of which is, that of serving as a *covering* and protection to the other organs of the body, and to assist in preserving a uniform and healthy temperature.

Another, and very important function of the skin, is that which is termed the function of *perspiration*, or of letting out of the system through the pores of the skin, certain fluid and gaseous products which are no longer needed in the system, but which if retained must prove prejudicial to the health of the individual.

As the process by which the function of perspiration is performed is not fully understood, nor its importance fully appreciated by many, I propose to devote a little space to the consideration of this particular function.

Erasmus Wilson, who by physicians and physiologists, is considered good authority in regard to all that relates to the skin, says:

"To arrive at anything like an estimate of the value of the perspiratory system, in relation to the rest of the organism, I counted the perspiratory pores on the palm of the hand, and found 3,528 in the square inch. Now, each of these pores being the aperture of a little tube about a quarter of an inch long, it follows that in a square inch of skin on the palm of the hand, there exists a length of tube equal to 882 inches, or $73\frac{1}{2}$ feet. Surely such an amount of drainage as 73 feet in every square inch of skin, assuming that to be the average for the whole body, is something wonderful, and the thought naturally intrudes itself—what if this drainage were obstructed? Could we need a stronger argument for enforcing attention to the skin?

"On the pulps of the fingers, where the ridges of the sensation layer of the true skin are somewhat finer than in the palm of the hand, the number of pores on a square inch exceeds that of the palm; and on the heel, where the ridges are coarse, the number of pores on the square inch was 2,268, and the length of the tube 567 inches, or 47 feet.

"To obtain an estimate of the length of tube of the *whole*

perspiratory system of the whole surface of the body, I think 2,800 might be taken as a fair average of the number of pores in the square inch, and 700 consequently as the number of inches in length.

"Now the number of square inches of surface on a man of ordinary height and build, is 2,500; the number of pores therefore, 7,000,000; and the number of inches of perspiratory tube 1,750,000; that is, 145,833 feet; or 48,600 yards, or nearly *twenty-eight miles*.

"The perspiratory system of the skin is one of the usual channels by which the excess of water is removed from the blood, and in affecting this purpose, the perspiratory function becomes a regulator of the temperature of the body.

"In health, perspiration is always taking place, even in a passive state of the body, and passes off in an imperceptible vapor, which is therefore termed *insensible perspiration*. But when the muscular system is in exercise, when chemical combination is active, and the nervous system is excited, the perspiration is no longer insensible, but becomes more or less abundant, and is then denominated *sensible perspiration*. The existence of perspiration in its sensible or insensible state, bears relation, however, not merely to the quantity of perspired fluid, but also to the state of the atmosphere.

"Thus in a close damp day when the atmosphere is already charged with moisture, it is incapable of receiving that of the skin, and the ordinary insensible perspiration becomes condensed into a sensible form.

"On the other hand when the atmosphere is dry and the body or air in motion, the moisture is carried away so rapidly, that the sensible under ordinary circumstances becomes '*insensible perspiration*'.

"The term insensible perspiration therefore, properly applies to the imperceptible evaporation when the body is at rest, or in gentle motion."

A writer in Chambers' Miscellany, while treating on this subject, says: "Throughout its whole extent, the skin consists of three layers, one over the other. The outermost, or cuticle, is an exceedingly thin substance, which may be observed to peel off when the hand is accidentally frayed, or when it is raised by a blister; the next is a layer which contains the

coloring matter, giving, as the case may be, a shade from the slightest tan to the sooty black of the negro; and the third, or lowest,—the true skin,—a thick layer, which when taken off, is tanned into leather. As a whole, the skin is much more thin and delicate on one part than another,—that upon the soles of the feet and palms of the hands being, by constant use, the thickest, and most durable, and that within the lungs, the mouth, &c. being exceedingly fine, and easily injured.

"Besides their exhaling function, the pores, and other minute organs of the skin *absorb* air and moisture from the atmosphere, though with less activity than the lungs, and are therefore *inlets* as well as *outlets* to the system.

"When these pores are in a state of great openness, or relaxation from heat, or from disease, the power of absorption is greatly increased. Hence contagious diseases are more readily caught by the touch when the body is moist than when cold and dry.

"When the skin is in a proper condition and the atmosphere is pure, the vital functions suffering no impediment from external circumstances, proceed with the requisite energy, and the individual enjoys that buoyancy of spirit, which is the best criterion of health."

From the foregoing partial description of the structure and functions of the skin, it would seem to require no argument to convince all thinking beings of the great necessity for keeping that organ in a state of health, and its pores and follicles unobstructed and free in their action, as exhalents or absorbents as the case may be; yet there are many who *will not* be convinced that they should purify the entire surface of the body every day, or once a week even; and many are never thoroughly washed but once in their lives:—at their birth;—and once again after their death.

But bathing has been recommended and practised, in view of only one of the functions of the skin,—that of its power of throwing off effete matter; while its powers of *absorption*, are in a great degree overlooked: and hence the necessity of a pure *atmosphere* for the skin as well as the lungs, has seldom been attended to.

Invalids have been advised to wear underclothing of flannel, and even of the skins of animals, and other tissues impervious

to the atmosphere, and have thus surrounded their bodies with an atmosphere surcharged with moisture, and filled with the heavy and offensive gases that are constantly being generated, and thrown off through the skin; to be again absorbed, and to poison the system as much as though they had been received into it through the lungs or the stomach.

A recent writer has said, "bad air is a *slow* poison," whether absorbed by the skin or by the pulmonary tissue. "That is the trouble." People go on taking it into the system, day after day, and night after night. They grow pale—their lungs suffer, the circulation is languid, they take cold readily, the chest, the stomach, the skin, becomes disordered, and a host of chronic diseases attack them. A little carbonic acid taken every day does not kill a man. It is almost a pity it did not!

If a red-hot stone destroyed instantly one man in every town daily for a week, ("or if a dirty skin would *inevitably* produce leprosy,) there might be some salvation for the nation." But when a thing is only a *slow* poison, the mass of the people are in too much of a hurry to attend to it; and those who cannot get *time* to wash the entire surface frequently, and thus keep their *twenty-eight miles* of draining ducts in a healthy, pervious condition, *will* find time to be sick and perchance to earn money to pay the doctor's bill.

The surface of the body must either be attended to, or the person cannot enjoy that state of bodily health which is necessary for a proper condition of the mind; and the expression that "cleanliness is next to godliness," has a meaning it were well for us all to understand, and heed.

I would not advise any one to become *aquatic*, but because some have considered bathing to be *the* cure of all ills, both mental and physical, is no reason why we should shut our eyes to the importance of the subject, and go through the world, sepulchres filled with all manner of impurities, with not so much as a whitened outside.

C. H. CLEAVELAND.

THE BIBLE AND MATERIA MEDICA.

When the last hour comes to me, when in that upper chamber, long past midnight, the flickering light burns lonely, and passing forms noiselessly and quick too plainly show that death is there, when the bleak winter's wind whistles from without, or sends its melancholy moan through the lattice, alternating with the groan of the dying; when the softest tread and the slightest whisper fall harshly on the last sense;* when feeling and sight, and taste, and speech, all are gone, but immortal thought, the more immortal as it shakes away its mortal shackles, still lives in the freshness of eternal youth, in such an hour, when this present body shall have been wasted to a skeleton, this hand palsied of its strength, this eye glazed with the film of the grave, this cheek blanched with the last chill, this forehead, high and white, and broad and clear now, shall be thickly studded with the dew-drops of death, and this tongue falters out the last farewell to the dear ones around, so long loved and labored, and cared for, when such an hour comes to me, I want to feel the ineffable consolation, that something said or something done, some line written, some sentence published, some page composed, some sentiment recorded shall live after me, which shall in its influences continue to benefit and bless some candidate for the skies, to the last hour of recorded time. Feeling thus, now and heretofore, I desire to repeat of THE BIBLE that:

A nation would be truly happy, if it were governed by no other laws than those of this blessed book:

It is so complete a system that nothing can be added to it or taken from it:

It contains everything needful to be known or done:

It affords a copy for a king, and a rule for a subject:

It gives instruction and counsel to a senate, authority and direction to a magistrate:

It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets the husband as lord of the household, and the wife as mistress of the table—tells him how to rule, and her how to manage.

* It is said that the hearing is the last sense to die.

It entails honor to parents, and enjoins obedience to children.

It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honor, and the servants to obey; and promises the blessing and protection of the Almighty to all that walk by its rules.

It gives direction for weddings and for burials.

It promises food and raiment, and limits the use of both.

It points out a faithful and eternal guardian to the departing husband and father—tells him with whom to leave his fatherless children, and in whom his widow is to trust—and promises a father to the former, and a husband to the latter.

It teaches a man how to set his house in order, and how to make his will; it appoints a dowry for his wife, and entails the right of the first born, and shows how the younger branches shall be left.

It defends the right of all, and reveals vengeance to every defaulter, over-reacher and oppressor.

It is the first book—the best book, and the oldest book in the world.

It contains the choicest matter—gives the best instruction; affords the greatest pleasure and satisfaction that ever was enjoyed.

It contains the best laws, and most profound mysteries that ever were penned; it brings the best of tidings, and affords the best of comforts to the inquiring and disconsolate.

It exhibits life and immortality from everlasting, and shows the way to glory.

It is a brief recital of all that is past, and a certain prediction of all that is to come.

It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples.

It reveals the only living and true God, and shows the way to him, and sets aside all other gods, and describes the vanity of them, and all that trust in such; in short, it is a book of laws, to show right and wrong; a book of wisdom, that condemns all folly and makes the foolish wise; a book of truth, that detects all lies and confutes all errors, and a book of life, that shows the way from everlasting death.

It is the most compendious book in the world—the most

authentic, and the most entertaining history that ever was published.

It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars.

It describes the celestial, terrestrial, and infernal worlds, and the origin of the angelic myriads, human tribes, and devilish legions.

It will instruct the accomplished mechanic, and the most profound artist.

It teaches the best rhetorician, and exercises every power of the most skillful arithmetician; puzzles the wisest anatomists, and exercises the wisest critic.

It corrects the vain philosopher, and confutes the wise astronomer; it exposes the subtle sophist, and makes diviners mad.

It is a complete code of laws, a perfect body of divinity, an unequalled narrative—a book of lives—a book of travels, and a book of voyages.

It is the best covenant that ever was agreed on—the best deed that ever was sealed—the best evidence that ever was produced—the best will that ever was made, and the best testament that ever was signed. To understand it, is to be wise indeed; to be ignorant of it, is to be destitute of wisdom.

It is the king's best copy, the magistrate's best rule, the house-wife's best guide, the servant's best directory, and the young man's best companion; it is the schoolboy's spelling-book, and the learned man's masterpiece.

It contains a choice grammar for a novice, and a profound mystery for a sage.

It is the ignorant man's dictionary, and the wise man's directory.

It affords knowledge of witty inventions for the humorous, and dark sayings for the grave, and is its own interpreter.

It encourages the wise, the warrior, the swift, the overcomer; and promises an eternal reward to the excellent, the conqueror, the winner, and the prevalent. And that which crowns all, is that the author is without partiality, and without hypocrisy.

“In whom is no variableness or shadow of turning.”

Who composed the above description of the Bible, we may never know. It was found in Westminster Abbey, nameless and dateless; no doubt its author now is a blest inhabitant of heaven, as all will be who love it, as he seems to have done.

I have thus drawn the attention of my readers to a Book which some of them may have neglected, as not being up to the age in which we live. This is a great mistake. Human nature and human need are the same now as in Adam's day, and will continue the same, till time shall be no more. The principles of the Bible are exceeding broad, and cover the universe of men and things, reaching to all conditions of mortal life; if these principles were understood, and loved, and practised, there would be no need of a "*Journal of Health*" like mine, because those principles practised from youth, would forestall disease. The Bible reasons of "*Temperance*" as the means of avoiding "*judgment to come*;" declaring that "*there is no law against such*" as practise it; and that coming next in importance to "*knowledge*," it prepares the intelligent for the highest enjoyment of human happiness, being as it is, the foundation of human health.

With this "*temperance*," reaching to all things, we are enjoined to *exercise*, there being "*six days in which men ought to work*," and "*study to work with (their) own hands*," since "*if any would not work, neither should they eat*," and that instead of spending their time in discussing the business of other people and meddling with the concerns of their neighbours, they "*should work with quietness, and eat their own bread*," it no doubt being understood, that it was not their own, until it was earned.

Here then are the two fundamental rules of healthful life laid down with a precision and a directness which no intelligent mind can resist, that by personal labor, men should earn what they enjoy, and in that enjoyment, they should practise temperance with the guarantee of an exemption from "*judgment*" and "*law*," from suffering and punishment. Let every reader of the "*Journal*" then, aim for that happy, that blessed condition of mind, which receives every declaration of the Bible with the most implicit, the most unhesitating confidence, as meaning just what it says, having no disposition to equivocate or get around its plain injunctions by ingenious

conjectures, or “*better renderings.*” Doing so, you will be temperate and industrious, and conscientious, and as a matter of course, *healthy and happy*; then, you need be a subscriber to the Journal of Health no longer; you can then save that dollar, and with it, buy two bibles to give to some brother mortal, too poor to purchase one for himself, and dying, you will, with one hand resting on that book, the other pointing heavenward, feel

“ This little Book I'd rather own,
Than all the gold and gems
That e'er in monarch's coffers shone,
Or all their diadems.

Yes ! were the seas one chrysolite,
The earth one golden ball ;
And diamonds too the stars of night,
This Book were worth them all.”

In the heading of this article, I coupled the Bible with “*Materia Medica*,” that is, with a free translation, *all the medicinal articles in the world*; for as a means of health, it is worth them all, because the practical observance of its principles as to temperance, industry, and cleanliness, would secure physical health to nine-tenths of the human family, to the age of three score years and ten: while that calmness and equanimity of mind, which is the necessary result of an unwavering reliance on the promises of the Bible, would secure a deliberation and a presence of mind in times of suddenly threatened calamity, which would make casualties requiring surgical aid of very rare occurrence. The man or woman who is a christian from sterling principle, founded on a habitual reading and study of the Scriptures, is not alarmed from his propriety in the battle and the breeze, in the pestilence of midnight, and the crashing fury of a noonday tornado; he feels abidingly, *my Father is there*, “*of whom shall I be afraid?*” with such an abiding trust, he can calmly look around him at a moment when death's missiles fly thick as hailstones, and choose, if any, the best way of escape. He feels, if he escapes, it is well, if not, he is prepared to go to his Father.

Does novel reading have that effect? Does it give bravery to meet life's stern realities, to breast the storm in the hour of

shipwreck, or dare the almost certain death of the chamber of festering pestilence, and the rankling plague? Oh, no! the poor creature, if strength is left, vies with the whirlwind's flight; or more probably, is petrified with fear, and stands aghast, immovable as a monument of stone, or falls to the earth with more than an infant's helplessness.

I am a physician, and am necessarily not unfamiliar with death. Amid whole barrels of lungs in London, I have dug out with eager fingers, in scientific delight, "*beautiful specimens,*" in medical phrase, of the "perfect cicatrix," the "healed cavity," the "ghastly abscess," the "calcareous mass," the "solidified lobe," and all that; and in the schools of Paris, have seen the naked dead, all but the face; that, reader, is always covered in the dissecting-room; no long custom can make us familiar with that sad and shocking sight,—have seen the naked dead brought in upon the shoulders, or in a bag or barrel, and strewn around the floor, as carelessly as a child dashes down a toy, for a dollar a piece—yes, a dead man or woman, for a dollar; or here at home, have seen at the end of a lecture season, whole pyramids, as high as the ceiling, of legs and arms, and trunks, and heads from many different bodies, thrown in one indiscriminate heap; some of them soon to be thrown into a hole and covered up, the others to be "macerated" or boiled, and strung together as a skeleton for some after "young gentleman" to handle and to study over. But these things do not appeal the physician; he looks at them scientifically, and therefore rather likes the sight; it is instructive, and he does not hesitate to handle them, and gaze at them as nearly as the shortest pug will admit; but all this applies to cases where death has done his work on the stranger victim. But change the scenes, go back an hour, let the victim still have the breath of life, and let the bystander be that victim's physician, and the difference is wider than daylight and darkness: responsibility is summoned, sympathy is appealed to, professional skill is invoked, and while the heart weeps for the dying fellow mortal, the intellect blushes for its own helplessness. But to come more nearly to the point, there is another difference in the dying chamber, and it is infinitely wide; the difference in dying with a Bible and without one. I have seen them both, many a time and oft, and

have as often felt, *it is worth the effort of a lifetime, to be able to die well.* By dying well, I mean, having a firm reliance on the truth of the Bible, that reliance having been made up of the myriads of convictions which have occurred in a previous life of christian rectitude. To witness such a death is glorious. It is a heart-lesson for good, which a century can not erase. But on that other picture, the poor dying creature, who has no Bible, no hope, no God ! who feels himself dying, and yet says, "Doctor, I won't die !" "Get a carriage for me, and I'll soon be well as ever," and then he talked to me of his plantation, of his plans for clearing more ground, and the estimated product of each additional acre. "Send for my factor," said he, "and tell him to bring my account current."

"But, my friend, you may die to-night."

"I tell you, Doctor, you don't understand my case."

I sent for the factor, and for the satisfaction of those at home, whom he was never to see again, I sent for the minister too, who like the good man that he was, came right away; but he said, "*it is too late,*" offered a prayer and left us alone. Scarcely had he gone, when the factor came; the very sight of the long bill of sales and per contra, waked up the last slumbering energies of the godless one, and after an examination, detecting an error of a few cents in an account involving many thousands of dollars, handed it for rectification, turned over, and died!

But in the *progress* of disease, the Bible is the best emollient; it makes the timid lion-hearted, and nerves the wasted body with a strength almost superhuman. "I have preached," said the lamented Spencer, "and when I reached home, I found my boots part filled with blood," and yet so engaged was he in his Master's work, that none of all his loving and loved people, thought that he was ill. At a later hour some one said, "your pains must be agonizing?" "Agony ! it is far short of what I feel." Yet, not a murmur, not a complaint ever escaped the good man's lips.

Many people say that *old age* requires a stimulant, that a little wine or brandy, "now and then," would be of great service, would brace up the system and supply a vigor, not to be attained in any other way. Whatever may be the advantages of stimulants to the aged, I know that my mother's mother

took none, and yet beyond the age of three score and ten, she had the cheerfulness of a girl in her teens. I cannot recollect, that during all the years of our childhood, we ever paid her a visit, that we did not find the little stand at her right hand, and Scott's family Bible upon it, most always open, or spread upon her lap. She would knit awhile, then read a verse or two, with its explanation; and for every occurrence of life, whether of gladness, or of gloom, she had some pertinent scripture expression, that seemed to have a *dovetail* fit, as a cabinetmaker would say, I myself having been a kind of amateur in that line, at such odd times as it was found a bore, and that the mind would not work at orthography, etymology, syntax and prosody, for so early as then, I had observed when I was not in a studying mood, there was no use in trying. I never could do a thing when I did not feel like it. Reader, make a note of this, and it will do you and the world some good hereafter. *Be at it when the fit is on you;* then it is most likely to be done well, and what is worth doing at all, is worth doing well.

“*As I was saying,*” Hannah Pyke was a cheerful old woman, and her love of the Bible, and of doing good, made her so. How many and many a dollar of hers went to “Princeton,” a name as dear to her, as Jerusalem to a Jew. How many a bank note stuck to a minister’s hand when she bade them good-bye; reader, they say “good-bye” “*out west;*” if you were to say *adieu* out there, they would think something was wrong in the upper story. How many a poor preacher went away from her hospitable home, with a coat or vest, or other garment that he did not bring with him, nor knew it was among his worldly goods, until with delighted surprise it was observed to be among the contents of the old “*saddlebags*” as they were spread out on the floor, husband and wife and little ones all around in a ring, each one hoping father had brought an apple, or cake of sugar, or a picture-book, or something else—how many of such presents were made, can only be known at the judgment, where both giver and receiver have long since gone. There were two other things my grandmother read occasionally; she took the “*Missionary Herald*” from the start, and that square, dumpy, queer kind of a newspaper, the “*Boston Recorder*,” then the only

religious newspaper in America. The Bible and her own experience told her what God was doing for her; these two papers told her what He was doing for the world outside, and what the young "studients," as she used to call them, were doing, whom she had placed in the ministry, in whole or in part; a few of whom, have had no equals; they too, now gone with the world's largest honors and most affectionate remembrances upon them. Now with these instances which, as it were, have grown up before my eyes, how can I do otherwise than to recommend to every young man and woman, who wishes to be healthful in mature life, and to pass on to a cheerful and painless old age—*the reading of the Bible as a means of health.* Some people I know, will turn up their noses with contemptuousness at such an idea, but such should remember, that sometimes contempt is mutual; and then again, their experiences are all on one side. I give one fact out of a million, and I know that the sentiment is true, from a wide observation; it is a moral demonstration, as conclusive and as clear, as any of Euclid's, and the sneers of a universe cannot bring shame to my face when I know that I am right. I might go further and give a "*recipe*" for reading the Bible with a view to its healthful influences, but for the charge of invading my minister's premises, to whose discourse on the first Sabbath in January, the world is indebted for any of good there may be in this tedious article. Still, I will lay aside a Doctor's dignity, and as "an humble friend of mankind" in general, and of the young in particular, I will make a suggestion as to the best way of reading the Bible with a view of a *daily gaining influence* over the principles and practices of our lives. Do not make an effort to read it all through in a year. Do not resolve you will read two or three chapters a day, nor one, necessarily; but do resolve, that you will read any number of verses from one to ten, *the first thing in the morning*, and think about what you have read all the time you are dressing; and get into a habit of fixing the mind on some one sentiment advanced, to be thought of several times during the day; a day will seldom pass, that observation will not confirm that sentiment, and thus every day will add an argument for Bible truth, until, before you are aware of it, your principles and your practices will be shaped by its dew-distilling teachings,

and every word of it will be received with that childlike fearlessness, which none but an heir of immortality can ever know, and the possession of which confidence, is worth more than all worlds.

DEATH'S DOINGS IN 1854,

IN NEW YORK, PHILADELPHIA, BALTIMORE AND BOSTON.

RATIO OF DEATHS TO PRESENT ESTIMATED POPULATION.

	Deaths in 1854.	Estimated Population.	Ratio of deaths to Inhabitants.
New York	28,458	625,000	1 to 21.95
Philadelphia	11,811	500,000	1 to 42.33
Baltimore	5,738	210,000	1 to 36.59
Boston	4,418	100,000	1 to 36.21

The deaths from various prominent diseases in the four cities were as follows:

	New York.	Philadelphia.	Balt.	Boston.
Consumption	2,990	1,389	931	769
Convulsions	2,327	695	122	151
Cholera	2,459	601	2	255
Cholera Infantum	1,455	633	393	81
Cholera Morbus	281	126	129	26
Diarrhoea	1,106	211	46	54
Dysentery	827	443	253	147
Scarlet Fever	484	162	252	64
Typhus and Typhoid	504	166	114	102
Inflammation of Lungs	1,152	456	151	249
Small Pox	425	37	29	117
Marasmus	1,398	439	9	99
Still Born	1,540	529	345	*—
Other Diseases	11,510	5,924	2,962	2,304
Total	28,458	11,811	5,738	4,418
Under 5 years	15,593	5,874	2,887	1,987

The above figures show in round numbers that one person out of every twenty-two died in New York in 1854; one in every forty-two in Philadelphia; one in every thirty-seven in Boston.

But although they are figures and statistics, they do not prove that New York is a more sickly place than Philadelphia, for it is known that great numbers who die, are persons who have landed from foreign countries but a few days before their death; about a thousand foreigners land here every day.

STATISTICS OF OLD AGE.—The census of 1854 shows us that the oldest person then living in the United States was 140. This person was an Indian woman, residing in North Carolina. In the same State was an Indian aged 125; a negro woman, 111; two black slaves, 110 each; one mulatto male, 120; and several white males and females from 106 to 114. In the parish of Lafayette, La., was a female, black, aged 120. In several of the States there were found persons, white and black, aged from 110 to 115. There were in the United States, in 1850, 2,555 persons over 100 years. This shows that about one person in 9,000 will be likely to live to that age. There are now about 20,000 persons in the United States who were living when the Declaration of Independence was signed in 1776. They must necessarily be nearly 80 years old now, in order to have lived at that time. The French census of 1851, shows only 102 persons over 100 years old; though their total population was near 36,000,000. Old age is therefore attained among us much more frequently than in France.

HOW PEOPLE TAKE COLD.

Not by tumbling into the river and draggling home wet as a drowned rat; not by being pitched into the mud, or spilled out in the snow in sleighing time; not by walking for hours over shoe-top in mud; not by soaking in the rain without an umbrella; not by scrubbing the floor until the un-nameable sticks to you like a wet rag; not by hoeing potatoes until you are in a lather of sweat; not by trying to head a pig in mid-winter, and induce him to run the other way, for he won't do any such thing; not by steaming over the wash-tub; not by essaying to teach Biddy to make mince pies for Christmas, when you don't know how yourself, and then worrying yourself into a perspiration because the pies stuck to the pan, and came out in a muss, forgetting that pie-pans, like people, are rather the better for a little greasing, alias soft soap; these are not the things which give people colds; and yet people are all the time telling us how they "caught their death by exposure." Horace Greeley once said, "O for a leisure week to read books." Horace was green then—some say, he is now—

but I rather guess not ; he is great, specially on people "of the color of black," as our three year old once described a born African. Greeley hasn't derived his greatness from books, and now he is older, perhaps he don't sigh for a week of leisure to read books, at least I don't. All the leisure I want is to think and play with the children ; Bob and our new little Alice, for example. Books don't feed me, as of yore. Sure I must be getting old or hard to please ; books, somehow or other, don't seem to me to meet the wants of the age, they are written too much with a view to make a sensation or money, and consequently nine out of ten fail to do either ; the only result being to elucidate their authors into obscurity. Somehow or other, the mind wanders. I have to start on a journey of eight hundred miles to-morrow night and back, and the inexorable printer wants copy, and I must come back to colds ; and speaking of the emptiness of books, I was wondering if "in the whole course of my life," I had ever seen defined in clear decisive phrase, in any book, "the place where and the time when" a man takes a cold. Pat, when asked one wintry day, what he would take to climb up the court-house steeple and remain there, said, "I would take a cold, yer honor." Sawney, who stood by, said he would take a dollar. That is about the nearest description I have seen in print as to the locality best adapted for taking a cold, but that was a falsity, not a fact. The seeds of a million deaths of the beautiful, the honored and the good, will be sown this year by indifference to the statement I am going to make in reference to the time and manner of taking colds. I will not now perplex the reader with a disquisition on the physiology of colds, but will simply bring to mind what any reader will recognize as an old but forgotten acquaintance.

The TIME for taking cold, is after your exercise ; the PLACE is in your own house, or office, or counting-room.

It is not the act of exercise which gives the cold, but it is the getting cool too quick after exercising. For example, you walk very fast to get to the railroad station, or to the ferry, or to catch an omnibus, or to make time for an appointment ; your mind being ahead of you, the body makes an over effort to keep up with it, and when you get to the desired spot, you raise your hat and find yourself in a perspiration ; you take a

seat, and feeling quite comfortable as to temperature, you begin to talk with a friend, or if a New Yorker, to read a newspaper, and before you are aware of it, you experience a sensation of chilliness, *and the thing is done*; you look around to see where the cold comes, and find a window open near you, or a door, or that you have taken a seat at the forward part of the car, and it moving against the wind, a strong draft is made through the crevices. Or may be you met a friend at a street corner, who wanted a loan, and was quite complimentary, almost loving; you did not like to be rude in the delivery of the two-lettered monosyllable, and while you were contriving to be truthful, polite, and safe, all at the same time, on comes the chilly feeling from a raw wind at the street corner, or the slosh of mud and water in which, for the first time, you noticed yourself standing.

Young ladies take their colds in grandly dark parlors, unused and unfired for a week; warm enough were they almost too warm in the gay, sun-shiny street without, and tha. parlor felt comfortably cool at first, but the last curl of the visited would not dangle satisfactorily, and while compelling it (young ladies now a-days making it a point of principle not to be thwarted in any thing, not even in wedding rich Tom to please the old folks, when they love poor Dick, and intend to please themselves), while conquering that beautiful but unruly curl, the visiter makes an unexpected meeting with a chill which calls her to the —— grave.

I cannot give further space to illustrations to arrest the attention of the careless, but will reiterate the principle for the thoughtful and observant:

GET COOL SLOWLY.

After any kind of exercise, do not stand a moment at a street corner, for any body or any thing; nor at an open door or window. When you have been exercising in any way whatever, winter or summer, go home at once, or to some sheltered place; and however warm the room may seem to be, do not at once pull off your hat and cloak, but wait awhile, say a five minutes or more, and lay aside one at a time; thus acting, a cold is impossible. Notice a moment: when you return from a brisk walk and enter a warm room, raise your

hat, and the forehead will be moist ; let the hat remain a few moments and feel the forehead again, and it will be dry, showing that the room is actually cooler than your body, and that with your out-door clothing on, you have cooled off full soon. Among the severest colds I have known men to take, were the result of sitting down to a meal in a cool room, after a walk ; or being engaged in writing, have let the fire go out, and their first admonition of it was that creeping chilliness which is the ordinary forerunner of a severe cold. Persons have often lost their lives by writing or reading in a room where there was no fire, although the weather outside was rather uncomfortable. Sleeping in rooms long unused, has destroyed the life of many a visitor and friend. Our splendid parlors, and our nice "spare rooms," help to enrich many a doctor. The cold sepulchral parlors of New York, from May until November, bring disease, not only to visitors, but to the visited ; for coming in from domestic occupations, or from the hurry of dressing, the heat of the body is higher than natural, and having no cloak or hat on in going in to meet a visitor, and having in addition but little vitality, in consequence of the very sedentary nature of town life, there is but very little capability of resistance, and a chill and cold is the result.

But *how to cure a cold promptly?* that is a question of life and death to multitudes. There are two methods of universal application : 1st, obtain a bottle of cough mixture, or a lot of cough candy, any kind will do ; in a day or two you will *feel* better, and in high spirits ; you will be charmed with the promptness of the medicine ; make a mule of yourself, by giving your certificate of the valuable remedy, and in due course of time, another certificate will be made for your admission, foot foremost, into "Greenwood."

The other remedy is, consult a respectable resident physician.

RECIPE FOR THE POOR.

Do not give a penny to a beggar, to a street sweeping child, or to a young woman at your door, with two babies exactly not alike, *nor to any dirty person* ; I never do ; deserving poverty is not dirty ; if but a rag to wear, there is mark of

care about that rag. Shut up all the soup-shops, make no more calico dresses to wear once, and then send to Mr. Pease for the poor, whose self-respect is never increased by wearing the cast-off clothing of another; or receiving a penny or a dinner as alms. No! that is not the way, but collect every dollar possible, raise it to tens of thousands, open your heart wide for the poor, and send every mother's son and daughter of them towards Nebraska, through New York, Ohio, Indiana, Illinois and Missouri, and spill them out along the road, as I have seen the London wagons spill out the letter carriers along their route, the one nearest the entrance getting out first, so that the vehicle need not stop a moment. I know from having travelled along the road, that tens of thousands of laborers, men and women, boys and girls, are needed by Western farmers, who would be but too glad to get them for their board and clothing; and would even give fair wages besides.

Humanitarians! You are on the wrong track with your soup-shops and your alms-houses. You pay a premium on loafing, and men soon get to like it; you buy away their self-respect, and the feeling of independence, which makes all the difference between a man and a human thing, and all the while, taking the flattering unction to your souls, you are doing God service. Help your fellow mortal to help himself, and be a man, not a loafer, and angels will smile.

RE-READING.—A writer in the Home Journal in reference to the article on *Health, Wealth, and Religion*, in the December No., which has attracted so much attention, does not read aright,—when he construes it to say that “the lovely Moravian Brethren were falling into the habit of selling or renting pews in church.” We never knew such a case, the assertion was intended to apply to the Methodists, and to them only.

President ——, of the University of ——, writes us Feb. 1st, that the article above alluded to, ought to be republished in tract form for general distribution. As good as the December number may seem to be, we think that this February number is the best yet issued, and consequently make a “tract” of it ourselves, furnished at large discount to the trade.

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[NO. III.

MILK SICKNESS,

Called, by some, *the Trembles*, is a disease prevalent in some parts of the West and South-West, and many have died with it. It is caused by drinking the milk of a diseased cow ; a more fatal form of it arises from the use of butter or cheese, made from such milk, or from eating the flesh of any animal fattened with the milk, while the cow herself, nor the animal fattened with her milk, does not necessarily manifest symptoms of disease. One of the first questions of many seeking homes in the far west is, Has milk sickness ever been known here ? Some of the finest lands in the world are without a market because the disease is in the neighborhood.

Soon after swallowing the milk, the person has thirst, nausea, swimming in the head, vomiting, fever, skin hot, eyeballs blood-shot, excessive debility, paralysis, oppression, stupor, hiccup, and death. In some cases, the heart beats with such violence as to strike the by-standers with horror, and even alarms the physician who has never witnessed it before.

The Legislature of one State at least, and perhaps of several others, has offered large rewards for the discovery of the thing which caused the cow to give such a deadly aliment. Kentucky offered a thousand dollars, but it has never been awarded, because various theories have been presented without a satisfactory quality of facts.

A recent visit to the West, and the usual reports of this one and that having died of milk-sickness, coupled with the fact of my connection with a health Journal, induce me to make a statement which I have never seen in print, and which I trust will do much good, if the newspaper press should give publication to the fact, and the farmers of the west would make a practical use of it. I will not take time here to meet objections to the statement I am going to make ; the object is not

argument, but a plain statement of what I consider a fact, which subsequent observation will establish in all time to come.

Well fed cows never give milk-sickness. I have revelled in the use of the most luscious milk, and the most delightful fresh butter for weeks together, in perfect fearlessness of milk-sickness, when several persons had just died of it on the next farm. The reason was, the cows were fed night and morning in winter with as much corn and meal as they wanted, and had sweet hay to eat during the day, and plenty of it; while, in the summer, they had fresh pasture and still something to eat of the slops of the kitchen at milking times, and knowing they would get something good, they never failed to come of their own accord, they thus literally "rolled in fat," summer and winter.

Some persons have attributed it to one vegetable, or weed, or grass; others to drinking from a certain spring, each locality having a different plant; these differences of opinion, together with the conceded fact, that it is not known on a well cultivated farm, are proofs, in my mind, of the truthfulness of the opinion which I have suggested.

Most persons who go far out west are poor, and soon become improvident. Very many study their ease, and how they can best remove the necessities of locomotion. To save chopping wood, for example, they take time by the forelock, and cut the bark off the tree for the space of a foot all around; the tree dies, and sooner or later, having become dry, the wind blows it down, and the limbs break into innumerable pieces, which are only to be picked up and put on the fire, cut and dried to hand.

The same improvident carelessness leads many to turn their cows like their pigs into the woods, to gather their own food, scarcely ever giving them a "nubbin" at milking; the result is, the cattle will eat closer than they otherwise would, especially in the fall of the year, when the grass is drying up, and the weeds have been wilted by frosts and being *eaten down*, or nibbed close to the ground, the roots many times give way, to which are attached sand and dirt; and I give it as my opinion, that this sand and dirt, taken into a system debilitated by scant feeding, causes the secretion of a milk which it is death

to use. But whether it is the sand which attaches itself to the root of a close nibbed shrub or weed or grass, is not of the most practical importance; the two great facts already named, that a well fed cow has never been known by me to give diseased milk; and second, the general admission that milk-sickness is not known on a well cultivated plantation—for he who cultivates his land well, will always feed his cattle well—these two great facts are sufficiently instructive, and warrant the following advice:

Feed your cows well, and you will never be troubled with milk-sickness.

And when travelling in newly settled parts of the western country, or even through old settlements, never stop at a house where you see a poor cow at the door.

POISONS.

We all have a great horror of being poisoned, without exactly understanding what it is.

Poison is a disorganization of flesh, or blood, or both.

Poisons are of two kinds. One, the result of medicinal agents taken into the stomach or circulation, the other the result of bites or stings of living creatures.

I will now state two ideas, which if generally known, and remembered, would save thousands of lives every year.

If you have swallowed a poison, whether laudanum, arsenic, or other thing poisonous, put a table-spoon of ground mustard in a glass of water, cold or warm, stir and swallow quickly, and instantaneously the contents of the stomach will be thrown up, not allowing the poisonous substance time to be absorbed and taken into the blood, and as soon as vomiting ceases, swallow the white of one or two new eggs, for the purpose of antagonizing any small portion of the poison which may have been left behind. Let the reader remember the principle, which is to get the poison out of you as soon as possible; there are other things which will produce a speedy emetic effect, but the advantage of mustard is, it is always at hand, it acts instantaneously, without any after medicinal effects.

The use of the white of an egg is, that although it does not

nullify all poisons, it antagonizes a larger number than any other agent so readily attainable.

But while taking the mustard, or egg, send for a physician; these are advised in order to save time, as the difference of twenty minutes is often death.

CURE OF BITES AND STINGS.

Almost all these are destructive from their acid nature: consequently the cure is an alkali. Spirits of Hartshorn is one of the strongest, and in almost every house, and you have only to pour out some into a tea-cup, and dabble it on the wound with a common rag; relief is almost instantaneous. But suppose you have no Hartshorn, well, then, Saleratus is an alkali, every trifling lazy cook in the land has it, we are daily eating ourselves into the grave by its extravagant use, and the use of half a thimble-full in a week is extravagant. Moisten it with water, and use as the Hartshorn. If you have no Saleratus or Soda, pour a teacup of boiling water on as much wood ashes, stir it, and in a few moments you will have an alkali. The ley of ashes will answer a good purpose while the physician is coming. Remember the principle, the bite is an acid, the cure is an alkali.

Have we not before now looked with wonder on the old negro, who ran out when the wasp's sting made us "holler," caught up "*three kinds*" of weed, rubbed the part well, and in five minutes we were happy in the complete relief. But why "*three*" kinds of weed? Why, in the first place, you know "*three*" and all its multiples are mysterious numbers; and then again, you can scarcely gather up three kinds of plants anywhere, one of which will not have more or less of alkali in it. If men were only to gather up *principles* instead of *specifications*, how much easier it would be to know a great deal, and to apply our knowledge successfully to the practical purposes of life.

DEBT AND DEATH.

General Jackson once said that any man who traded on a borrowed capital ought to break; be that as it may, I consider him a radically dishonest man who embarks in business wholly

on a borrowed capital, because he is willing to endanger his friend for the chance of his own profit; he cannot lose, but his friend may. James Harper, one of the best and purest men I ever knew, a Virginia gentleman, of the old school, whose heart was welling up unceasingly with human kindness to all around him, once said to a gentleman who counted his fortune by hundreds of thousands, and who voluntarily offered to be drawn upon for any amount, replied: "*I can't consent to make a fortune at the risk of my friend.*" A mercantile gentleman, who was honor personified, Joseph Stephens, once said to me: "I leave my bed of a morning bathed in perspiration, in the agony of device for meeting the engagements of the day." We all know that the fear of not being able to meet pecuniary engagements is a frequent cause of insanity and suicide to men of refinement and of a high sense of honor, while thousands are wasting away around us under the harassing pressure of debt. The temper is uneven; at one time sad, at another almost unendurably irritable; the appetite is variable, if any at all; the nights are restless, the sleep unrefreshing; gladness hies from home, and silent gloom pervades the fireside circle, thus verifying the scripture assertion that *they who hasten to be rich shall pierce themselves through with many sorrows.*

In view then of its health-destroying influences, I may very properly give the admonition in this journal, *avoid debt*: shun it as you would the pestilence that walketh in darkness, or the plague that wasteth at noonday; consider it your mortal enemy—the enemy of your body, your health, your happiness, your soul—the enemy of your wife, your children, and every kindred tie.

Take almost any business man, and he will tell you in more than three cases out of four, that he has lost more by bad debts than he is now worth. It is a monstrous fallacy that "if a man expects to become rich he must go in debt." The sentiment originated in the heart of a rogue. Debt is not the policy of the most successful men.

I adopt, with all my heart, a paraphrase of a favorite expression of President Lindsley, which I have treasured in my own mind for more than a quarter of a century, "I dictate to no man, and allow no man to dictate to me." I go in debt to no

man, I allow no man to go in debt to me. Who can for a moment doubt that if this were the prevalent sentiment and practice of the time, half of all the sorrow that now palls humanity's heart, would be instantaneously annihilated. Men would not get on quite so fast in their improvements, in building palatial residences, and opening splendid farms, but they would get along more surely, and in the end lie down to die with a happier heart by far, and have no quenchless remorses to embitter the last moments of life. Mr. Everett states in his memoir of Peter C. Brooks, of Boston, who died worth millions, "that Mr. B. abstained as a general rule, from speculative investments; 'his maxim was, that the whole value of wealth consisted in the personal independence which it secured, and he was never inclined to put that good, once won, again at hazard, in the mere quest of extraordinary additions to his superfluity.' He never made purchase of unproductive real estate, on a calculation of future enhanced value. He never directly or indirectly took more than legal interest. He could have doubled his immense fortune had he been willing to violate this rule. It is mentioned that he believed and often said, that, 'in the long run,' six per cent is as much as the bare use of money is worth in this country. It was another of his principles never himself, to borrow money. What he could not compass by present means was to him interdicted. It is doubtful whether, with but a single exception, Mr. Brooks' name was ever subscribed to a note of hand. He shunned every transaction, however brilliant the promise of future gain, which required the use of borrowed means. Mr. Everett well remarks:

"The bold spirit of modern enterprise will deride as narrow minded so cautious a maxim; but the vast number of individuals and families actually ruined by its non-observance—to say nothing of the heaven-daring immoralities so often brought to light, to which men are tempted in the too great haste to be rich—go far to justify Mr. Brooks' course. It is highly probable, that, in the aggregate, as much property is lost and sacrificed in the United States by the abuse of credit, as is gained by its legitimate use. With respect to the moral mischiefs resulting from some of the prevailing habits of our business community—the racking cares and corroding uncertain ties, the mean deceptions, and the measureless frauds to which they

sometimes lead—language is inadequate to do justice to the notorious and appalling truth."

With all his rare excellencies of christian character, there were few men wiser in this world's wisdom than the late Rev. Dr. Milner. His long practice at the bar, and his experience as a politician, in and out of Congress, peculiarly qualified him to judge of human nature and of the tendency of things, and to give prudent advice. "My next door neighbor is in debt. Upwards of two years ago he borrowed from me two hundred dollars, and immedately afterwards one hundred and ten more. The latter sum he engaged to return in twenty-four hours. I have never received a shilling of those sums in money; but as he is a bookseller, I have, at his urgent solicitation, taken books of him to the amount of nearly two-thirds of the demand. His note for the balance is now due, and he urges me to take Viner's Abridgment, which satisfies the debt, except thirty or forty dollars.

"During the whole time since the loan, he has persevered in a system of cringing prevarication and promises, which he must have known at the time he dealt them out, he never would fulfil. Various artifices, false tales, shifts, and pretences he has made use of; and I have been the dupe of them. I cannot believe him to be so destitute of feeling as not to be mortified and degraded in his own estimation, by the imagined necessity of resorting to them. But in the one case or the other, I am unable to point to myself a more humiliating situation for a human being to stand in.

"I have derived from this transaction two pieces of instruction, which are, in my view, an adequate compensation for the whole sum, had such an event happened:—

1. To be cautious of hastily and unadvisedly lending money to a man of whose ability and punctuality I am not well assured, unless it be accompanied by adequate security.

2. To adhere religiously to a determination which I formed at the moment of commencing business, never to incur debt which I have the remotest apprehension of being unable, or even finding it inconvenient to discharge. And, in order constantly to possess the means of keeping this resolution, whatever my income may be, always to live within it."

MANAGEMENT OF MILCH COWS IN THE FALL
AND WINTER.

How a city mouth waters for a pitcher of rich pure milk from the farm-house. A correspondent of the Cincinnati Times, thus discourses :—

"In a former number you made the following remarks :— That beets, parsnips and carrots were excellent to produce milk ; but you say you prefer carrots to produce not only rich milk, but rich butter ; and you ask if there is a better vegetable that can be grown for milchcows, all things considered. Let us hear from those who are in favor of its cultivation. There are many kinds of feed used for cows, such as slops or swill, and malt from distilleries ; but this cannot be had by every one who keep cows for the production of milk. I hope the day is not far distant when such feed cannot be had for cows or any other animal.

Before the blight came on the potatoe, that tuber was more extensively grown to feed to cows in order to produce large quantities of milk, but not of good quality. I do not think it would do to raise potatoes to feed cows at present prices.

The vegetable I wish to recommend as the best, all things considered, is white, flat turnips. Some, perhaps, will object to the turnip, because it will affect the taste of milk and butter. So it does if fed raw ; this can be avoided by boiling. For each cow, boil half a bushel of turnips soft ; while hot add five or six quarts of shorts, which will swell, and you will get the worth of it. A mess like this fed to a cow one day, will produce more milk of a good quality than any other feed of the same cost. Turnips fed in this way, do not taint the butter or milk. One thing in favor of turnips as food for cows is, they can be sown as late as August, or the first of September. I sowed some as late as September last year, which were very fine. Turnips are also very profitable for pigs, when boiled in the same way as for cows.

INFLUENCE OF PHYSICIANS.—Of the list of persons who were recently elected to the Board of School Committee in Boston, which consists of seventy-two, nearly one-fifth of them were physicians.

MUSIC IN CHURCHES.

BY STORRS WILLIS.

Worship, to my mind, implies an *act*. The nature of this act may best be expressed by the general word—homage. An act of homage may be rendered audibly and visibly, as accompanied by the voice and a corresponding posture of the body; or, it may be rendered silently and invisibly, unaccompanied by either voice or significant outward posture.

Homage is rendered the Supreme Being in *Praise*—in *Confession*—in *Petition*; also, as I conceive, in *Devout Meditation* on the divine works and attributes, or on one's own spiritual relations to his Maker—for, herein is a recognition of God, which is homage: and the homage we pay a Divine Being is of a quality necessarily involving worship. Worship, in its truest and highest sense, however, is when the soul ascends to the immediate presence of its God, and there pays him intelligent homage. It may be for a moment, like the upward glancing of a reverent thought from the crowded street of a city; or it may be for an hour, in solemn interview with the great Father.

It follows, then, that hearing a choir sing—is not worship; reading the hymn through in a merely intellectual attention to the thought—is not worship; a solemn feeling—is not worship. Such a feeling is often the result of architectural or artistic causes. A person, for instance, has entered a cathedral. He is awed by the grandeur and sacred hush of the place. He yields to an irresistible feeling of solemnity, and afterwards goes away and feels, perhaps, as though he had worshipped. Not so. He has merely indulged in what might be called *architectural awe*. Such a feeling is a legitimate effect of elevated art. But this is not yet worship. The place and the Supreme Object of worship lie higher than mere architecture or music, or sculpture, or painting, passively enjoyed, bear the soul. For, in the enjoyment of art, as in the enjoyment of natural scenery, we are recipients: the mind, therefore, is in a passive state. Whereas, in worship, the mind, as I contend, is in an active state. We must rise *through* nature to nature's God: and in sacred art, unless the soul be impelled forward one step further to definite religious action, it is not in a condition of worship:

for no passive state, no condition of mere feeling can involve this. Worship involves an act. Feeling may, and should, accompany this act, but cannot constitute it. Thus, in sacred song we must not only, in a mere act of intellection, acquire the thought of the words, but we must *utter that thought upward to God*—before we can be said rightly to worship.

In this manner only, as I can conceive, can the singing of a church choir ever become devotional to the exterior auditor. He may listen, enchanted, to the reiterated *Te Deums* of an extended service through all the churchly year, and yet not once have worshipped. Whereas, he may catch a single *Hallelujah*, or adoring aspiration, from the lips of the resounding choir, and, speeding it individually up from his own heart, though no sound have passed his lips, may have known an instant of true worship. Or, again, the pious eloquence of a devout organist may have so wrought upon the listener, through the mazes of solemn harmonies evolved on the majestic organ (beneath which were perceptible not only the skill of artistic fingers, but the throbings of an earnest and religious heart), that he has been irresistibly impelled onward spiritually to exclaim, *Father, I adore thee!*—and music has preached effectively to his soul; for—he has worshipped.

In ordinary church service there are two acts of worship—the prayer and the music; the music, that is, in its ordinary accompaniment of the vehicles of intelligent thought—the psalms and the hymns.

This first act it is unnecessary to dwell upon; its nature is sufficiently distinct. The nature of the second act is much less clearly defined; for it is not, and cannot *always* be, worship; and this for the reason that *all* our psalms and hymns by no means embody the idea of worship. Some are a direct appeal to the Supreme Being, and are of this nature, being, in the strictest sense, prayers. But others are addressed to the audience; others to single classes of individuals; and others, still, are made the vehicles of precepts, doctrines, and other abstract teachings.

LONGEVITY IN PROVIDENCE.—The following are the names of the persons who died in Providence during the year 1854, of the age of seventy years and upward. As usual, the number of females in the list largely preponderate. The fact is now

more clearly established, as shown by every census, that after the age of seventy, the females exceed the males until the age of one hundred is passed, when the males again exceed the females:—

John Howland	-	-	97	Elizabeth Shaw	-	-	77
Anne Kelley	-	-	93	Elizabeth A. Rhodes	-	-	77
Mary Field	-	-	93	Ann Drew	-	-	77
Mary Dalson	-	-	91	Rachel Robinson	-	-	77
Pardon Salisbury	-	-	89	Peter Langley	-	-	76
Bernard Whitney	-	-	89	Mary Mason	-	-	66
Payton Dana	-	-	88	Bridget Gallagher	-	-	76
Nancy Todd	-	-	88	Charles McGirr	-	-	76
Nancy Jillson	-	-	87	Jane Johnson	-	-	76
Rosanna Dods	-	-	87	Sophia P. Balch	-	-	75
David Walker	-	-	86	Abraham Stillwell	-	-	75
John Smith	-	-	86	Moses Bartlett	-	-	75
Catharine Wise	-	-	85	Mary Justin	-	-	75
Polly Stacy	-	-	85	Samuel Jackson	-	-	75
John Murray	-	-	84	Catharine Hearn	-	-	75
Zelinda Weeden	-	-	84	Joseph Dorr	-	-	75
Elisha Dyer	-	-	83	Eliza Lane	-	-	74
Ann Sprague	-	-	83	Sarah A. Matthews	-	-	74
Michael Walsh	-	-	82	Willam Brennan	-	-	74
Olive Brown	-	-	82	Nehemiah R. Knight	-	-	74
Gideon Congdon	-	-	82	Sarah Hill	-	-	74
Elhanan W. Wade	-	-	82	Elizabeth Bowen	-	-	73
Adah Olney	-	-	82	Mary L. Potter	-	-	73
James McKenna	-	-	82	Sarah King	-	-	73
Elizabeth Wadsworth	-	-	82	Mary Stockman	-	-	73
Joseph Simmons	-	-	82	Mary Carpenter	-	-	72
Dorcas T. Ashton	-	-	81	Anna Waite	-	-	72
Joseph Smith	-	-	80	Elizabeth Corcoran	-	-	72
Asenath Adye	-	-	80	Bridget Trainer	-	-	72
Sarah Haynes	-	-	80	Samuel N. Richmond	-	-	72
Margaret Ferguson	-	-	80	David Barton	-	-	71
Mary Reed	-	-	80	William Mayor	-	-	71
Phebe A. Babcock	-	-	80	John S. Reynolds	-	-	71
Sally Mason	-	-	79	Samuel Blake	-	-	70
Earl Potter	-	-	79	Mary Sollts	-	-	70
Deborah Arnold	-	-	78	John Gerrin	-	-	70
Sarah Segur	-	-	78	John Easton	-	-	70
Nehemiah Scarborough	-	-	78	Hannah Frank	-	-	70

—*From the Providence Journal.*

CONJUGAL AFFECTION.

A CONDITION OF THE SUCCESSFUL TRAINING OF CHILDREN.

Without strong conjugal affection on the part of parents, there cannot be that cordial co-operation in the education of their offspring—one of the most important of the trusts and duties of wedded life, which is essential to success. This want of cordial co-operation may not be distinctly *seen* by the children, but, what is scarcely better, it will be *felt* by them, and will produce an unhappy effect upon their dispositions. If there is, as sometimes happens, undisguised dissonance, this will be both seen and felt; and all the charms of home, all its genial influences will be wanting. For the children of such parents there is no true home, and there are no loving impulses pressing them toward the paths of virtue and of peace. And even when there is only a coldness and formality subsisting between the husband and the wife, this is sufficient to render the atmosphere of home too cold and frosty for the growth of childlike virtues. It cannot be too deeply realized, that a happy home in childhood is as needful for the growth of lovely and sweet dispositions, as the genial warmth of spring to the development of the budding beauty that then adorns the earth. But conjugal affection is the first element of family happiness. Without it, children may not know where the difficulty lies, but they will feel that the little world of home does not move on harmoniously; they will be deprived of that home felicity which is their rightful inheritance, and necessary to the development and growth of some of the best dispositions of the heart. Besides, as age advances, they will learn by degrees that their parents do not love each other; and, with this knowledge, there will be likely to come the partisan feeling which, instead of honoring both their father and their mother, will love the one and hate the other, or else cleave to the one and despise the other. Another most pernicious consequence is apt to follow from this want of affection. It interweaves with the earliest associations of children that doctrine of devils and of immortal ruin, that connubial happiness is the dream of poetry, or of youthful love, never to be realized in actual life—a dream from which those who dream it will wake, if they are ever married, and find it but a dream. Beautiful and

important, in every point of view—whether we regard the happiness of the domestic circle, or the virtues which should there bud, blossom, and ripen into fruit—is the divine direction, “Husbands, love your wives, even as Christ loved His Church ; and let the wife see that she reverence her husband :” for, if she do this, her woman’s heart cannot fail to love him.—*Magazine for Mothers.*

TRANSPLANTING FRUIT TREES AND EVERGREENS.

I consider the cultivation of fruits and flowers and evergreens as among the most agreeable, profitable, healthful, and refining of all occupations, and therefore transfer to the Journal some practical remarks of great value from an unknown source.

A tree should never be taken up whilst it will visibly shrink on removal. We have no criterion in the dropping of the leaves of the forest trees, as the origin of forest trees are so various, that many kinds require a certain degree of cold to stop their growth. Young nursery trees, too, being well cultivated, hold their leaves longer, and grow much longer than fruit bearing trees in orchards—so the proper time to transplant is whenever the juices of the tree become inactive. A dry summer, with an extreme degree of heat, followed by a delightful and seasonable autumn, prolonged into the heart of winter, has with us, added a third more wood of late growth of trees, and has, at the same time, delayed the season for transplanting.

In South Carolina, we find no difficulty in transplanting trees and shrubbery from November 25, to as late in the spring as we can retard the leaves. Trees should never be touched when the soil is frozen. The milder and dryer the weather in the winter, the better the success will be had. We dig our holes, after ploughing the land, as deep as we can ; twelve inches deep, and at least five feet in diameter. We half fill these holes with good, rich compost, broken bones, &c., and then place the tree in its proper position, the earth in the hole being a little more elevated immediately under the trunk. We then place the roots so they are arranged in every part of the hole, when it is filled up carefully with a similar compost. The

tree should not be planted more than one inch deeper than it stood in the nursery. When the hole is about three parts filled, we pour gently around the stem about five gallons of water, after which the operation is finished by completely filling it up, and making a slight mound around the trunk. We never pack in the earth around a tree, as the water will consolidate it sufficiently around the roots to make it grow. This watering will be all the tree will require, if it be properly mulched with leaves, straw, saw-dust, or old tan-bark. If trees have been long out of the ground, the roots should be well soaked six hours before planting, and we have frequently revived such as were to all appearance dead, by burying them entirely in the earth for ten days, after having restored vitality to the bark by soaking them in water. The trunks of newly transplanted trees should be protected from the sun. A bunch of broom sedge, so common everywhere in the South, if properly tied around, is the very best means of doing so. We head in all trees severely, no matter how fine the roots should be. Bearing trees should be prepared for removal one year previously, by cutting in both their heads and roots; but at best, the removal of large trees in the South is hazardous and unprofitable. Stakes to trees are useless. When a tree will not stand erect, it should be manured and cut in, until it requires sufficient vigor to stand alone. We should as soon tie a baby to a stake to make it stand, as a tree. The knife and food is all that is required to keep it erect and vigorous. Until newly planted trees are firmly rooted, they should be regularly inspected and straightened up. When watering is necessary, the earth should be removed for a few inches from the tree, and the water poured gently around the trunk, till the earth in the vicinity of the roots absorb it.

PROFESSORSHIP OF MUSIC IN THE NORMAL SCHOOLS.—Mr. Randall, City Superintendent of Schools, has warmly recommended to the Board of Education the appointment of a Professor of Music in the Normal Schools. His arguments are:

The introduction of music, both vocal and instrumental, in our public schools, has become general, and has received the unqualified sanction of the most enlightened and practical friends of education. Through its agency, to a very great

extent, a complete revolution has been effected in the order, harmony, and discipline of these institutions ; and its elevating and beneficial effects have have been sensibly perceived in the moral influence exerted upon the minds of the pupils. The time has arrived when this noble and useful art should be scientifically taught in our schools, by the ablest and most accomplished professors ; when every teacher should obtain a thorough and familiar knowledge of its principles, with the ability to communicate that knowledge practically and effectively to his pupils ; and when in all the higher and more advanced departments of the schools its cultivation should be systematically pursued. The establishment of a Professorship in the Normal Schools, where the science could be taught methodically and uniformly, could not fail, in the judgment of the undersigned, essentially to promote the best interests of education in this respect. It is not perceived, however, that any substantial advantage could accrue from the extension of this plan to the Evening Schools. The limited time at the disposal of this class of pupils will not admit of the introduction of any branches of science not of immediate and practical utility.

COLOR OF THE EYES.—That the color of the eyes should affect their strength may seem strange ; yet that such is the case need not at this time of day to be proved ; and those whose eyes are brown or dark colored should be informed that they are weaker and more susceptible of injury, from various causes, than gray or blue eyes. Light blue eyes are *cæteris paribus*, generally the most powerful, and next to those are gray. The lighter the pupil, the greater and longer-continued is the degree of tension the eye can sustain.

HOMINY.—We know the value of the article as an economical, palatable, wholesome, nutritious food ; and we wish we could induce every one of our readers to try it, as we do every morning for breakfast. Hominy is coming more and more into use in this city every year, but not half so much as it would if better known, and particularly if our cooks knew how to prepare it. Nothing can be more simple, and

that perhaps is the reason, because it is so simple nobody can understand it. We give the formula:—

Wash the hominy if you think you must—though we should as soon think of washing flour before using it—and put it in soak in three times as much water as you wish to cook of hominy, and set it where it will become a little warm. It should soak at least twelve hours. Boil it in the same water in a porcelain lined kettle, until it is soft, still leaving each grain quite whole. Be very careful to keep sufficient water in the kettle to prevent the mass from sticking, or it will burn. When done, all the water will be absorbed. Never add salt, or butter, or meat to the hominy while soaking. Season it after it is done, or leave every one to add salt, sugar, butter, or meat gravy to his liking.

In this city, the article thus made is called samp, though verily erroneously; and the name of hominy only given to the product of a grinding mill, which cracks the corn, which is afterwards winnowed of the hulls, and sifted into different degrees of coarseness. The coarsest is always best. It costs at present about three cents a pound; it is cheaper and better than rice; it is a good substitute for potatoes; and \$3 worth of hominy will go further than \$10 worth of potatoes—*Tribune.*

SOLAR HEAT.—G. W. Eveleth, in a communication to the National Intelligencer, broaches the following curious theory respecting solar heat:

The idea that the heat at the different planets is in proportion to the squares of their distances from the sun, is incorrect, I think. Suppose there to be but two bodies in the universal space, namely, the sun and a planet. The sun radiates heat as now. The planet is the receiver of this heat; the receiver of it all, since there can be no manifestation of heat without matter. It receives it all, whether near or distant from the sun. To be sure, the heat, then as now, is lessened in intensity, is *divided* so as to cover a greater surface—greater in proportion to the square of the distance—the further it extends outward; still, the *quantity* must be the same at all distances. This quantity *converges* to the planet as to a focus. Now, all the planets are convergers of the sun's heat, each one of

them converging a quantity proportional to its size ; that is, proportional to the number of particles composing it, among which for the heat to penetrate. Then Jupiter, one of the planets most distant from the sun, is receiving the greatest amount of heat ; and Mercury, the nearest one to him, is receiving the least amount, (leaving the asteroids out of the account.) The oldest planets have been longest receiving heat from the sun, and have passed through the greatest number of *stages of development*, and contain the greatest amount of *internal fire*, reckoning that which has found vent through volcanoes, and which has carried with it, away into space, the matter composing the multitude of moons, revolving about these oldest planets—Jupiter, Saturn, &c.

A HEALTHFUL PULL.—Many a man knows how much it contributes to his health and happiness to find peace, and quiet, and unity at home. *An illustration*,—“A bridegroom requested his wife to accompany him into the garden a day or two after the wedding. He then threw a line over the roof of their cottage. Giving her one end of it, he retreated to the other side, and exclaimed,—‘Pull the line !’ She pulled at his request as far as she could. He cried ‘Pull it over.’ ‘I can’t !’ she replied. ‘Pull with all your might,’ shouted the whimsical husband. But in vain were all the efforts of the bride to pull over the line, so long as the husband held on the end. But when he came round, and they both pulled at one end, it came over with great ease. ‘There,’ said he, ‘you see how hard and ineffectual was our labor, when we pulled in opposition to each other, but how easy and pleasant it is when we pull together. If we oppose each other, it will be hard work ; if we act together it will be pleasant to live. Let us, therefore, always pull together.’”

TWELVE RULES FOR THE YEAR.—

1. Get married—if you can ; but look before you leap. Love matches are romantic, nice things to read about, but they have brimstone in them now and then, so says Ike Marvell, Esq.
2. Unite in overthrowing the fashion which translates civility into love.
3. Go to church at least once a week.

4. Whenever you see a lecture advertised, set the evening upon which it is to be delivered apart for reading fifteen pages of a good book.
5. Circulate no scandal.
6. Avoid all kinds of spirits.
7. If in the theatre, or other public place of amusement, do not level your opera glasses at strangers.
8. Never notice the clothing of persons attending divine worship, nor stand in front of the house of God after the service.
9. Never ask another man what his business is—where he is going to—where he came from—when he left—when he intends to go back, or the number of his dollars. You may inquire as to the state of his health and that of his parents, sisters and brothers—but venture no farther.
10. Defend the innocent, help the poor, and cultivate a spirit of friendship among all your acquaintances.
11. Never speak disparagingly of women, and endeavor to conquer all your prejudices. Believe all persons to be sincere in the religion which they profess.
12. Be economical, but not parsimonious nor niggardly. Make good use of your dollars, but not idols. Live within your means, and never borrow money in anticipation of your salary.

There are about 300 students in the medical department of the University of Nashville, (Tenn.,) instead of 241, as formerly announced.

Poison of Burning Charcoal.—The danger of placing ignited charcoal in a closed room was thrillingly illustrated in the family of Mr. Wm. Day, residing in Danbury, Conn., on Tuesday. Two young children were placed in bed at an early hour in the evening, and a vessel containing coal was left in the centre of the room, through a misapplied solicitude for their comfort. Before the hour for retiring of the family, they were startled by the sounds of agony proceeding from the room occupied by their children, and upon hastening to them, they were found nearly suffocated with gas. By this timely rescue, and a vigorous application of restoratives, they were both saved from a horrible death.

TEA AT HALF PRICE.—Laysel, a French Chemist, asserts that if tea is ground like coffee, before hot water is poured upon it, it will yield nearly double the amount of its exhilarating qualities.

If this apparently simple discovery is true, the result of an industrious, but scientific physician, then tea is in effect reduced in price one half, saving to the people of the United States millions of dollars every year. It is certainly worth repeated trial and observation.

THE MOTHER.—It has been truly said—The first being that rushes to the recollection of a soldier or a sailor, in his heart's difficulty, is his mother. She clings to his memory and his affection, in the midst of all forgetfulness and hardihood induced by a roving life. The last message he leaves is for her, his last whisper breathes her name. The mother, as she instills the lesson of piety and filial obligation into the heart of her infant son, should always feel that her labor is not in vain. She may drop into the grave—but she has left behind her influences that will work for her. The bow is broken, but the arrow is sped, and will do its office.

SUDDEN DEATH.—Here was a Russian on one knee, in the act of taking aim; the muzzle of his firelock rested on a forked stick. He was dead; the side of his head was knocked off by a cannon shot. His death was so sudden and quick that he was not knocked down; and the remaining part of his face still looked sternly along the firelock. It was an astonishing sight; every one that could, came to look at him.—*Extract of a letter from the Crimea.*

 During the visit of the old soldiers at Mount Vernon, while standing on the steps of the old mansion, one of the number from Ohio, aged seventy-nine, by the name of Ridgeway, said he had now living fourteen children, one hundred and ten grand-children, thirty-seven great grand-children, and seven great great grand-children, and that one of his daughters has twenty children.

OBITUARY.

Died, at his residence in Philadelphia, Thursday, February 8th, 1855, aged thirty-five years, SAMUEL WALLACE HALL, M.D., a native of Kentucky.

Dr. Hall graduated in New York, at the Crosby Street Medical School, having attended three full courses of lectures. After practising several years in this city, he repaired to Paris, where he remained upwards of two years, prosecuting his studies under Louis, Andral, and other eminent men of the time. On his return to the United States, he resumed his practice with prompt and unusual professional success. He subsequently married a young lady of fortune, the daughter of a Quaker family in Philadelphia, to which city he removed, relinquishing a lucrative practice, and resided there until his premature decease, the immediate cause of which was exposure in attending an aggravated case of typhoid fever; he saved the life of his patient, but lost his own, (as many a noble fellow has done before, and passed unhonored to his forgotten grave,) but such is the peril of medical life.

The distinguishing trait of Dr. Hall, as a physician, was simplicity of prescription, and next to that was the unwavering constancy with which he followed up the case, after he had first settled the diagnosis in his own mind. Within a week of his death he said to me, "What I wanted was a correct diagnosis, but none of them would ever give it to me."

On one occasion, a gentleman of fortune had what one might suppose a very trivial ailment, *a sore toe*; but the pain was such for days and weeks, as to be almost unendurable. Several country physicians had exhausted their skill, without affording even a slight relief. Finally, this gentleman was advised to have the member taken off, in order to save the limb. He concluded, however, that he would first consult Dr. Hall, who at once seeing the nature of the affection, ordered a cotton rag, saturated with sweet oil, to be kept constantly applied; in a few days, entire relief was procured, and without any return of the ailment for these eight years.

The same resort to safe and simple means, made efficient by his thorough knowledge of the nature of the case, was observable in all his practice. My brother had a great aversion to any thing that had the least appearance of being *unprofes-*

sional, of attracting practice by announcements or professions of any description, not even making the offer of his services to the public through a newspaper, on his first arrival at his adopted home. No one would ever have supposed, from the small, plain silver plate of "Dr. Hall" on his door, that the owner had enjoyed, for so many years, all the advantages which New York and Paris could afford, but in all his life, that same plain and unpretending taste was steadily manifested; his idea was, that "true merit will sooner or later find its level, and needs no outside influences." He always felt his power, even to the last moments of his existence, for within an hour of his departure, he wrote an appropriate prescription for himself, in a plain legible hand.

His moral and religious character is to be gathered from his daily life, rather than from any particular act, or from the unreliable and hysterical expressions merely of a dying hour. A man's destiny is decided for eternity, by the mass of his life, through a Saviour's merits.

Dr. Hall's ancestry have been Presbyterian for generations: he was the child of baptism, and prayer, and of the church, to which he was united a number of years ago, under the ministry of Rev. N. L. Rice, D.D., now of St. Louis. He was married in Philadelphia, June 27, 1849, by the Rev. Albert Barnes, D.D. Within a week of his death, hundreds of miles from his family, whom he was extremely anxious to see, and among whom he had expressed the strongest desire to die, when every day might be his last, or any hour, he preferred to lay by, saying, "*It is not well to travel on Sunday.*" It is perhaps difficult to conceive of any circumstances more justifiable of Sunday travelling, yet it weighed nothing with him. He did lay by, and lived three days after his arrival home.

We miss him much; yet we cannot but feel that we shall see him again; the thought ever arises,

Our loving brother gone before!
To that unknown and silent shore!
Shall we not meet, as heretofore,
Some sunny morning?

What avails him now, the kindly words of the officiating minister, the good and venerable Dr. McKinney; the tasteful habiliments of his mortal body, the comely drab, the coffin of costly black, edged with plain but burnished silver, the long line of carriages, the beautiful place of sepulture in the Cem-

etry of the Woodlands, on the banks of the Schuylkill, shadowed by the beachlet at his feet, amid marble monuments to others' memory?—nothing, all!

We shall miss his cordial grasp of welcome, even after short absences, and that subdued and kindly utterance, which nothing could exceed,—“I'm glad to see you!”

We shall miss him in memory of our pedestrian tour to Menai Bridge, the State Quarries of Wales; then, through Ireland, to the Giant's Causeway, to the land of Burns, to Alloway Kirk, and the bridge thereby; in our walks through murky London, and cheery Paris; the Strand, the Boulevards; the Champs D'Elysees. We shall miss him in memory too of our breakfast with George Combe, at Edinburgh; of our visit to Morning Side, and its distinguished occupant, the ruddy and merry-faced Chalmers; of Stokes, and Ram-edge, and Marshall Hall, and Louis, and Lawrence, and the burly O'Connell in prison: and of our visit to Windsor; the booming of the loud-mouthed cannon; the trampling of mounted troops, as they rode up the long avenue to the Castle; the heralds of Louis Philippe and Prince Albert, who followed in their regal chariot, with its gay outriders, and their foaming steeds: in every cup of all these youthful memories, there will hereafter be a bitter drop, down to life's close. But rest, Brother! rest thee well, with thy little yearling Carrie, who has already followed, and now at thy side sleeps sweetly, as infant innocence only can. It will not be long before we shall hear the summons, too; meanwhile, we'll live in hope of another meeting in the better land, where we shall be always healthy, always happy, and always good.

WE'LL MEET AGAIN.

BY OUR SISTER IN HEAVEN.*

How earthly flowers will fade!

How earthly hopes prove vain;

And oh, that promise, how divine,

That friends shall meet again.

My thoughts of house and home,

They thrill my heart with pain:

Ah! broken, scattered family,

Shall we not meet again?

In that blest world above,

Be cleared from every stain,

And be a family with God;

O, yes, we'll meet again.

AMELIA.

* Written January, 1849; died July 16th, same year.



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[NO. IV

POPULAR FALLACIES.

IT is a great mistake, that a morning walk or other form of exercise before breakfast is healthful ; the malaria which rests on the earth about sunrise in summer, when taken into the lungs and stomach, which are equally debilitated with other portions of the body from the long fast since supper, is very readily absorbed and enters the circulation within an hour or two, poisoning the blood, and laying the foundation for troublesome diseases ; while in winter the same debilitated condition of these vital organs readily allows the blood to be chilled, and thus renders the system susceptible of taking cold, with all its varied and too often disastrous results.

I do not wish to dismiss the statement which I have made with a simple assertion. The denial of what is almost universally considered a truth so palpable, as scarcely to admit of proof, may well challenge investigation. Besides, I do not want the regular readers of the Journal to have their memories crowded with abstract precepts and pithy saws about health ; I desire them, on the contrary, to become masters of general principles, to know and to understand the reason of things ; then, these things can be remembered without an effort, while the principle being known, a very varied application is easily made and practically observed, a striking example of which is given in the March number, in reference to the prompt cure of poisons and bites and stings of insects and reptiles by the employment of familiar articles of kitchen use.

What I shall say on the subject of morning exercise is intended to apply mainly to all sedentary persons, those whose employment is chiefly indoors. And here I will simply appeal to the actual experience of any sedentary reader if he has not before now noticed, when he has been induced from some extraordinary reason to take active exercise before breakfast

on some bright summer morning, that he felt rather a less relish for his food than usual ; in fact had no appetite at all ; there was a certain sickishness of feeling, with a sensation of debility by no means agreeable. It will be said here, this was because it was unusual, that if followed up these feelings would gradually disappear. If that is so, it is but a negative proof, for the system naturally has an inherent resisting power called into action by hurtful appliances. A teaspoon of brandy will produce slight symptoms of lightness of head in some persons if taken before breakfast, but if continued, the same amount will, after a while, produce no appreciable discomfort ; the cases are precisely parallel ; that a man gets used to drinking brandy is no proof that it does not injure him.

Another person will remind me that the early air of a summer's morning seems so balmy and refreshing, so cool and delightful, that it cannot be otherwise than healthful. That is begging the question ; it is a statement known by scientific observers to be not simply untrue, but to be absolutely false. It is a common observation in New Orleans, where I lived a number of years, by those who remain in the city during the raging of yellow fever, that when the air of mornings and evenings appears to be unusually delicious, so clear and cool and refreshing, it is a forerunner of an increase of the epidemic. Like the deceitful Syren, it destroys while it lures.

The fruitful cause of fevers and other epidemics in southern climes is the decomposition of vegetable matter : the ranker and more dense the vegetation, the more deadly are the diseases of that locality ; this decomposition cannot take place without moisture and heat approaching ninety degrees of Fahrenheit. We are all familiar with the sad fact, that thousands upon thousands who have endured the hardships of mining in California have taken the "*Isthmus fever*" on their return, and lingered and died. From the first discovery of gold in the Sacramento valley the newspaper press was united in its cautions against the almost certain death attendant on sleeping at Chagres a single night, and even now it is considered one of the most important effects of the railroad *finished across the isthmus*, that passengers do not land at all at Aspinwall, but get into the cars at once and cross to Panama, where a steamer *is always in waiting* to receive passengers for San

Francisco, thus avoiding a night on the isthmus. Before the removal of the landing from Chagres to Aspinwall, it became common to make arrangements to remain on board the steamers until the passengers were ready to start immediately for Panama. All these precautions forced themselves on public attention. Now why was all this? Simply to avoid breathing the concentrated malaria arising from such immeasurable quantities of decaying vegetation shooting out of swamps and stagnant marshes, and so dense as to make penetration by man or beast impracticable.

The night was more dreaded than the day, for the following reason: The great heat of the sun caused a rapid evaporation of the malaria, rarifying it to such a degree that it almost instantaneously ascended to the upper atmosphere after the first morning hours; but in the course of the day, when the sun declines in power, these vapors gradually condense, get heavier, and fall to the earth, thus giving the layer of air within fifteen feet of the surface, a density and concentration of malaria malignantly fatal; while in the morning this density is not diminished until the sun has gained some power.

The older citizens of Charleston will tell you, that in early years, it was certain death for a stranger to sleep in the city one night, that during the most violent ragings of epidemics, citizens themselves, would not go to town to attend to necessary business, except at noon-day, the hottest portion of the twenty-four hours, because, then the malaria was most rarified and found by observation to be least hurtful. Few knew the reason, but the fact was so palpable, that its propriety enforced practical attention.

In the old books which treat of the terrible plagues which depopulated the large cities in the middle and earlier ages, the people who could not leave town, retreated to the upper stories of their dwellings, and would not come down to purchase necessary marketing from the country people, but would let down baskets by ropes, and draw up their provisions, and thus escaped with impunity, to a considerable extent; these were the practical results which followed the observation of actual facts, by a comparatively rude and unthinking age, and we unfortunates of the nineteenth century, who cannot leave the city in summer, but must have our

noses always at the grindstone, whose mills stop when absent for a single day; we doctors who never have a leisure day or night, or hour, who always have a greater or less number who are looking up to us for life; looking to the hour of our anticipated visit as the happiest of the whole twenty-four; and we poorer Editors, who could not go if we would, otherwise our children would go supperless to bed: I say, we all may gather a practical lesson of great value from the customs of those of a far ruder age, a lesson which if learned well, and acted on, would save to us many a darling child, many a life's only hope, many a poor heart's only comfort—thus

Never allow your children to leave the second or third story in the morning until they have had a plain hearty breakfast; and send them up stairs within half an hour after sun down, or give them their supper at sundown: these observances ought to be adhered to from May until October in the North, and from April to November in the South. A rigid attention to this, would prevent at once, half the diarrhœas and summer complaints, and croups which desolate our hearths and hearts so often in summer time in the city.

It is a striking argument for the perversity of human nature, and one which often forces itself upon the attention of observant men, that we bolt a concentrated untruth without wincing, while what is true, with all its simplicity and beauty, and usefulness, is disputed inch by inch, with a suspiciousness and a pertinacity most remarkable.

So it will be, I have no doubt, with the sentiment I have advanced; instead of being received, and acted upon, many a mind will be busied in finding an argument against it, instead of considering the force of the proof offered for it, just as we all have many times observed when ordinary minds are engaged in an argument, it will occur in perhaps nine cases out of ten, that the listener's whole attention is occupied in casting about for an objection or new proof, instead of weighing the argument of the speaker; consequently, at the end of the dispute, neither party is a whit the wiser, but rather more confirmed in his previous opinion, from the fact that no argument or proof to the contrary was allowed a hearing. I will just step aside a moment here to make a useful suggestion, for being "*free born*," and in a remarkably "*free country*," so

said at least; so free indeed, that if you differ from any body else upon any subject, or fail to walk in the exact track of your predecessors, or do or say any thing different from Mr. Everybody, you are considered a ninny, or a mule; being as I just said, a citizen of this remarkably free and tolerant country, why should I be bound to stick to the literal text for six or eight pages; persons meandering along the cow paths in the woods, like to step aside occasionally and pick an inviting flower, which otherwise would have wasted its sweetness on snakes, lizards and spiders; so I step aside from the consideration of disease and malaria, and cull a flower for my reader, relative to argumentation. It is such an important truth, so easily practiced, would save so many hard words, and harder thoughts, so many wounded feelings, so much love's labor lost, and by the way accomplish so much good, that really I think it is worth the whole year's subscription price to the Journal—it is this:

If you want to convince anybody of anything, argue alone.

Having delivered ourselves of this great and useful apothegm, we will resume the thread of the argument, taking it for granted, that the reader has not forgotten the subject matter of discussion, it being so imaginatively delightful—*a summer morning's walk.* It sounds charmingly, it brings with its mere mention, recollections so mournfully pleasing, or associations so delightful, that we long for the realization, at least until "sun up" to-morrow, then what a change! we would not give one half awake good stretch, one five minutes' second nap, for all the summer morning walks of a whole year. Who does not feel that the *vis inertia* of the first waking moments of a May morning, is worth more than a dozen rambles before breakfast. I am for the largest liberty of enjoyment; I am not among the multitude of the weak minded folk, the negative sort of minds, to discard what is good to eat or drink, or enjoy, for no other reason, that I can perceive, than that it is good, and a cross is meritorious. One man says tea is injurious; another Solomon avers that coffee makes people bilious, a third, and he a Broadway author too, has written a whole book to prove that if we eat wheat bread, it will make our bones brittle, and that if we live to get old at all, the first time we fall, we'll break all to pieces like a

clay pipe-stem. Verily this is a free country, for if everybody is to be believed, we are free to eat nothing at all. So I do not advise a denial of that most deliciously enjoyable entity, a summer morning's nap, because it is for the reasons I have named, more healthful than the so lauded "*exercise before breakfast;*" if you must remain in bed until breakfast, or be out in the open air an hour or two before breakfast, on an empty stomach, then I say, as far as health is concerned, the nap is better than the exercise, for the incontrovertible reasons I have already given.

It requires no argument to prove the impurity of a city atmosphere about sunrise and sunset, reeking as it must, with the odors of thousands of kitchens and cesspools, to say nothing of the innumerable piles of garbage which the improvident poor allow to accumulate in front of their dwellings, in their back yards and their cellars; any citizen may satisfy himself as to the existence of noisome fumes by a summer evening's walk along any of our by-streets; and although the air is cooler in the mornings, yet the more hurtful of these malaria saturate it, but of such a subtle nature are they, that no microscopic observation, no chemical analysis has as yet been able to detect, in an atmosphere thus impregnated, any substance or subsistence to which these deadly influences might be traced, so subtle is the poison, so impalpable its nature; but invisible, untraceable as it may be, its influence is certain and immediate, its effects deadly.

Some will say, look how healthy the farmer's boy is, and the daily laborers, who go to their work from one year's end to another by "crack of dawn!" My reply is, if they are healthy, they are so in spite of these exposures; their simple fare, their regular lives, and their out-door industry, give their bodies a tone, a vigor, a capability of resisting disease, which nullifies the action of malaria to a very considerable extent. Besides, women live as long as men, and it cannot be said that they generally exercise out of doors before breakfast.

Our Knickerbocker ancestry! the very mention of them suggests—fat! a double fatness in fact—fat as to body and fat as to purse; if you catch hold of one of them, instead of getting a little pinch of thin skin, as you would from a lean Yankee, you clutch whole rolls of fat, solid fat—what substan-

tial people the real, identical, original old Knicks are! how long they live too! expectant sons-in-law echo, sighingly, "*how long!*" in fact, I do not recollect of their dying at all, at least as we do; they simply ooze out, or sleep away. May we not inquire if there is not at least some connection between their health as a class, and the very general habit of the sons here, derived from their sires in fatherland, of eating breakfast by candle-light? Another very significant fact in point is, that the French in the south are longer lived, and suffer far less from the fevers of the country than their American neighbors; in truth, their exemption is proverbial; and as a class they have their coffee and boiled milk, half and half, with sugar, brought to their bedsides every morning, or take it before they leave the house.

It is not an uncommon thing for persons to go west to select a new home for their rising families, never to return: "*took sick and died;*" this is the sad and comprehensive statement of the widowed and the fatherless, owing doubtless, in many instances, to their travelling on horseback early in the morning and late in the evening in order to avoid the heat of the day.

Many a traveller will save his life by taking a warm and hearty breakfast before starting in the morning, and by putting up for the night not later than sundown.

It is of considerable practical importance to answer the question, why more persons have died in "the States" from Isthmus fever than in California? Simply, because on their way out, their bodies are comparatively vigorous, and there is in addition a degree of mental and moral excitement, which repels disease; but on the return, it is strikingly different; the body is wasted by hardship and privation, while the spirit is broken by disappointment, or the mind falls into a species of exhaustion, when successful, from the long and anxious strife for gold: both causes operating, one to weaken the body, the other to take away all mental elasticity; it is no wonder that the whole man becomes an easy prey to disease.

In subsequent numbers I may discuss other "POPULAR FALACIES" in reference to the all-important subject of health. A whole number could be easily filled with them; but it was not my intention to tell too much at once, it would not be remembered; and then again, Wifey has several times given a gentle-

but a very decided admonition, “*Thy Journal reads very well, William, but I am afraid thee will give out.*” I have, however, a ready quietus to these groundless apprehensions, in a basket under my table, well filled with scraps, each of which affords matter for a leading editorial. The truth is, when I think it all over, the world has so many things to learn and unlearn, I am afraid I will get gray—what a delightful Tense that is—before I can set it right at all points, my ideas of right, and propriety, and truth, being considered the standard! What a vain creature is poor know-nothing man! how little indeed does the wisest of us rightly and truly know!

For Hall's Journal of Health.

“WHAT SHALL WE EAT, AND WHAT SHALL WE DRINK?”

BY PROFESSOR CLEAVELAND, OF CINCINNATI.

“The mind shall banquet though the body pine,
Fat paunches make lean pates; and dainty bits
Make rich their ribs, but bankrupt out their wits.”

LOVE'S LABOR LOST

THE fable of the vulture which preyed thirty thousand years upon the liver of Prometheus, because he stole heavenly fire, seems replete with truth in more senses than one, for those who try to obtain the fires of youth or health in an unnatural degree, but search *not Heaven*—and steal the unnatural fires of alcoholic drinks with which to quicken their passions, have their livers eaten upon as with vultures, and like their great prototype, *their* livers also are not consumed by the gnawings, but continue undiminished and even enlarged by the action of the disease.

Many men perform the wonderful necromantic trick of “digging their grave with their own teeth,” and others still more strangely seem to glide down their own throats into air—and *thus*, perhaps it *may* be, a part of them have the “*Throat ail.*”

The Friend, or Quaker, it is true, oftentimes has a fair rotundity of person, but usually along with it he carries a breadth of shoulder and a placid face which indicate a clear

conscience and a stomach not punished with dyspepsia. And of this people it is estimated that more than half their number live to the age of forty-five, and that at least one in ten attain the age of four score years. Temperance and virtue are among the greatest panaceas yet discovered.

As an evidence of the truthfulness of the play-writer, Sir Isaac Newton found it necessary, while composing his work on optics, to confine himself to a diet of vegetables, and to drink nothing but water. John Locke was told that his intellectual powers *increased* with his increasing years, but he said it was because he became more and more plain and simple in his diet, and that his work on the *Human Understanding* was the result—not so much of a clear head as of a clean stomach. President Edwards, the theologian, made a remark very similar in his Diary, in which is recorded that the smallest amount of plain food compatible with bodily health was the most conducive to sprightliness and activity of mind. The younger Addison, not only in his beautiful Lines to Temperance, but elsewhere and often, bore similar testimony.

Dr. Franklin and Dr. Rush, agree with Dr. Cheyne in his statement, "that he who would have a clear head, must have a clean stomach." Cameades of Greece acted on this principle, for before he would dispute with Chrysippus the Stoic, he took a dose of physic to cleanse out the alimentary canal. He would have done better not to allow its obstruction.

Dr. Hosack says, "like the mark upon the forehead of Cain after the commission of his crime, so do the "bubuckles, whelks and *rosy drops*," denote the suicidal practice of the habitual dram drinker, and indicate the malignant spirit that reigns within.

Garth says,

"The first physicians by debauch were made,
Excess began, and still sustains the trade."

It will be perceived that the most of these authorities lived before the Maine Law was dreamed of by Neal Dow, and hence they spoke as well of intemperance in eating, as of intemperance in drinking. Cadogan, in his work on Gout, speaks as well of stimulating condiments as of stimulating drinks; and it may be that these and other improper articles of food being more fully indulged in by males than females,

in the West Indies, and the Southern States, is one reason why so many widows in those sections are so anxiously awaiting the advent of their second or third husband.

But the use of tobacco, and crude or improperly cooked, or high seasoned food is seldom indulged in to a great extent without the accompanying inebriant.

Each demand the other, and each demands the physician, lean pates, and the sexton. Let us all then seriously consider, what we shall eat and what we shall drink.

For Hall's Journal.

DON'T GET DISCOURAGED.

"I am almost discouraged," is the language of many an invalid reader; and for you are these lines penned; you may have been ill for weary months, but look for better days, and don't get discouraged. You may have a family to care for, and may be far from them, but if you would be restored to them in blooming health, don't get discouraged.

You may have difficulties to encounter, and obstacles to overcome, and be far too, from your physician, with no one to give you a look, or a word of encouragement, but notwithstanding all this, don't get discouraged, but stop for a moment, and think, then contrast your condition with that of many others, and see how many less cares you have than they; but after all, they don't get discouraged.

May be you think, that there is no prospect of your ever recovering—but indulge the hope that there is, and don't get discouraged. Perhaps your physician has often told you, that "if you don't maintain a cheerful frame of mind, it will retard your recovery." Take his advice, and don't get discouraged. But it may be your life is fast passing away. "For all flesh is as grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever." You have the promise, if you labor for your Master here, of receiving an immortal crown, as a reward for your labors. Be patient then, and you may soon be admitted into the new Jerusalem, where no discouragements will ever afflict you.

MAHALA.

NATURAL DEATH,

Is to die sweetly without a sob, a struggle, or a sigh. It is the result of a long life of uninterrupted health, of a long life of "*temperance in all things*," and such a death should be one of the ends and aims of every human being, so that we may not only live long, but in that long life be able to do much for man, and much for God.

The love of life is a universal instinct; life is a duty, its peril or neglect a crime; to be anxious to die is the feeling of a coward or a loafer. We are placed on earth for a purpose, that purpose can be none other than to give us an opportunity of doing good to ourselves and to others, and to be anxious to be "*off duty*," sooner than God wills, is no indication of true piety. The good man has one ruling, ever present desire, and that is to live as long on the earth as his Maker pleases, and while living to do the utmost he can to benefit and bless mankind; and to accomplish a long and active, and useful life, the study how to preserve and promote a high degree of bodily health is indispensable. And it seems to have been ordained by a Providence both kind and wise, as a reward of a temperate life, that such a life should be largely extended, and that its decline should be as calm as a summer's evening, as gentle as the babe sleeps itself away on its mother's bosom.

These sentiments were advocated in one of the first numbers of the Journal in the way of argument to induce its readers to live temperately in all things, in order by length of life to secure the largest leisure for doing the greatest amount of good, and as a beautiful illustration of the fact, how easily the very old may die, I give here a letter written by the Rev. Dr. Green of Tennessee, to the able Editor of the Nashville Medical Journal.

I promised you that I would furnish you with some of the facts connected with the last days of Aunt Phillis, an old negro woman of mine, who died last fall. Aunt Phillis was at the time of her death, at the lowest estimate, 111 years old, and the probability is that she was several years older.

For fifty years she has enjoyed uninterrupted health, and, as far as I have been able to learn, she was never sick in her life, except at the birth of her children. For thirty years of

her life, and down to within three years of her death, she did not seem to undergo the slightest change in her appearance—time exercising but little power over her. The first sign of decay was that of sight, which took place about three years before her death ; up to that time she was in the full enjoyment of all her senses ; and at one hundred and four years would have married an old negro man of seventy-five if I had not objected.

Her sight failed not in the usual way, but she became near-sighted, not being able to see objects at a distance. Soon after this her hearing declined, but up to the time of her death she could hear better than old persons generally do. The first indication of mental failure was that of locality, she not being able to find her way to a neighbor's house ; yet her memory seemed perfect in all other respects. She recollects her friends and old acquaintances, but could not find her way to their houses.

I at first supposed this was owing to defective sight, but on examination found it was in the mind. Still her locomotion was good ; she had the full use of herself, and could walk strong and quick like a young person, and held herself up so straight that, when walking from me, I often took her for some of the younger servants about the premises. The next, and to me the most singular sign of decline was, that she lost the art of walking—not that she had not strength enough to walk, but forgot how to walk.

The children would lead her forth and interest her for a while, and she would get the idea, which seemed to delight her very much, and she would walk about the yard and porches until some person would tell her she had walked enough—but she would no sooner take her seat, and sit for a few moments, before all idea of walking would be gone, and she would have to be taught over again.

At length she became unwilling to try to walk unless she had hold of something ; take her by the arm and she would walk, and walk well, but just as soon as you would let her go she would stop, and if no further aid was afforded her she would get down and crawl like a child ; and at length became so fearful that she refused to walk altogether, and continued to sit up during the day, but had to be put to bed and taken

up like a child. After a while she became unwilling to get up altogether, and continued to lie until she died.

All this time she seemed to be in good health, took her regular meals, and her stomach and bowels were uniformly in good condition. I often examined her the best I could, and she had no pains, no sickness, no aches of any kind, and from her own account, and from all that I was able to learn, she was in good health and all the while in fine spirits. The intellect and the mind seemed to be perfectly good, only that she did not seem to know where she was all the time.

At length one of the children said to me that Aunt Phillis was getting cold, and on examining her I found it even so; the extremities were cold—still she took her regular meals; and did not complain of anything; and the only change that I recollect of was that she slept a little more than usual. The coldness increased for two days, when she became as cold almost as a dead person. Her breathing began at length to shorten, and grew shorter and shorter till she ceased to breathe.

Death closed in upon her like going into a soft, sweet sleep, and for two minutes it was difficult to tell whether she was breathing or not. There was no contortion, no struggle, no twisting of the muscles, but after death she might have still been taken, on a slight examination, to have been in a deep sleep. So passed away Phillis—the only natural death I ever witnessed.

OUR CHANGING CLIMATE.

BY WASHINGTON IRVING.

“Here let me say a word in favor of those vicissitudes of our climate which are too often made the subject of exclusive repining. If they annoy us occasionally by changes from hot to cold, from wet to dry, they give us one of the most beautiful climates in the world. They give us the brilliant sunshines of the south of Europe with the fresh verdure of the north. They float our summer sky with clouds of gorgeous tints or fleecy whiteness, and send down cooling showers to refresh the panting earth and keep it green. Our seasons are full of subli-

mity and beauty. Winter with us has none of its proverbial gloom. It may have its howling winds, and chilling frosts, and whirling snow-storms; but it has also its long intervals of cloudless sunshine, when the snow-clad earth gives redoubled brightness to the day—when at night the stars beam with intensest lustre, or the moon floods the whole landscape with her most limpid radiance. And then the joyous outbreak of our spring, bursting at once into leaf and blossom, redundant with vegetation, and vociferous with life, and the splendors of our summer—its morning voluptuousness and evening glory—its airy palaces of sun-lit clouds piled up in a deep azure sky; and its gusts of tempest of almost tropical grandeur, when the forked lightning and the bellowing thunder-volley from the battlements of heaven shake the sultry atmosphere! and the sublime melancholy of our autumn, magnificent in its decay, withering down the pomp and pride of a woodland country, yet reflecting back from its yellow forests the golden serenity of the sky. Surely we may say that in our climate, the heavens declare the glory of God; and the firmament sheweth his handy work. Day unto day uttereth speech and night unto night sheweth knowledge."

MENTAL EPIDEMICS.

There are times when a whole community is ravaged by a particular disease or pestilence or plague; at one time they sweep along like a whirlwind and all is over in a night, at others they move slowly through days and weeks, and months, as resistless as an avalanche. The cholera, the plague, and the black death, have all had their day. But it is not as generally recognized that at different periods in the world's history, mental epidemics have had their sway, as resistless and as wide, and full as hurtful to the moral, as plagues have been to the physical world, as blighting in their influence on the mind as the black death or the Asiatic cholera were to the body. Mohamedanism, the New Lightism of Kentucky at the opening of the present century, when at Cane Ridge in Bourbon county near Paris, men and women as the first steps toward "conversion," at one time would be taken with "a

falling," and would roll and tumble about on the ground with uncontrollable violence; another man in a different crowd would be "taken with a barking," and forthwith a dozen others would imitate for hours the barking of dogs. In later times, so recently as a third of a century ago, the whole Western country was overrun with the "*anxious seat*" furor. At the close of a sermon or religious address, all persons, who were not members of the church, and felt any anxiety whatever to become religious, were invited to take a specified seat, usually the one nearest the pulpit, in order "to be prayed for;" and "while a hymn was singing," to employ the current phrase, some one, who perhaps was least expected to have any solicitude in that direction, would rise in the congregation, and with every eye upon him, would wend his way among the dense and expectant crowd; and reaching the spot, would fall helplessly in his seat, and with a convulsive sob, yield himself to uncontrollable grief; in another instant, dozens, and scores, and hundreds, as I myself have seen, would make a rush to the *anxious seat*, creating such an influence, such a presence, as it were in the assembly, that saint and sinner were dissolved in tears. And any Sunday in New Orleans, you may now see, in the African church, a species of mental epidemic wholly impossible of counterfeiture. One day I saw a likely young man, colored, bend himself backward in the shape of a half hoop, and remain as stiff in limb and turgid in muscle for many minutes, as if he were in an uncontrollable fit; while young women would jump up and down, crying "amen," "glory," "hallelujah," or some other scripture word, for a length of time wholly impossible for any one in his right mind; and this would at times extend from one to another, until there were dancers all over the house.

Mormonism may be well regarded as another of those mental epidemics, but of far more pernicious tendencies, judging by the first fruits and thus far. As of this same class, we may mention millerism, mesmerism, biology, spirit rapping, table turning and mediation, more hurtful in their tendencies than even mormonism, in their present state of explication: there is so much that is conjectural, contradictory and intangible, as to make wise men mad, let alone the greater multitude of the weaker sort.

It is usual, when epidemical diseases make their appearance, to appoint the most competent and capable among physicians to observe, analyze and report, and then to adopt such a course of experiment as may seem best adapted to elicit truth, and to save human life. And it seems to me, that a like course would have resulted in great practical good in the recent mental or moral epidemics. But this has not been done. The clergy as a body have stood aloof, or with elevated hands and uplifted eyes, have cried, "*procul, procul, este profani.*" The funny minded have poked their fun; the loafing multitude, too lazy to examine, have exclaimed, "*it's all a humbug;*" while young editors of newspapers, or fledgeling editors of young newspapers, regarding it as a godsend for the exhibition of their wit and wisdom, have used by turns anathema and ridicule; while all this time the weaker multitude are wondering, and then won, and alas! in many instances, to their own undoing, in soul, body and estate.

"Humbug," has been the general cry as to spiritualism. But humbug is the argument alike of the ninny and the knave, of the loafer and the numscull; it is the argument of those who are too lazy to investigate, or too weak-minded to comprehend, reason and decide. The exclamation "humbug," is no argument, proves nothing, and yet may accomplish a great deal—as potent sometimes as "persecution." While this cry has been sounded and echoed and re-echoed from plain to mountain top over the breadth of this wide land, Joe Smith, and Miller and Miss Fox have rallied their hosts and counted their followers by scores of thousands, and whether it shall reach to hundreds of thousands no man can tell.

In the earliest ages of christianity, the great argument against it, among the aristocratic learned in Greece and Rome was, contemptuous derision; and even earlier, it was considered irrefutable to inquire, "*Can any good come out of Nazareth?*" Can a few ignorant fishermen propose any thing deserving our consideration; and when now and then the truths of religion swept with resistless power over the intellect and heart of some one of their own literati, more candid than his fellows, the force of the fact was attempted to be broken by the summary exclamation, "*He's crazy!*" "*Much learning hath made thee mad!*" We have an exact counterpart in the history

of spiritualism in our own day and generation, and with a like result too—the conversion of multitudes.* And yet, the men who write editorials for religious newspapers follow in the wake of the contemptuous abusers of primitive christianity, and write about spiritualism with such an evident impatience of temper, with such palpable want of forbearance, as may well evoke the inquiry: Is this the spirit of truth? Is this the *animus* of a true learner?

The first error which the educated have committed in reference to spiritualism was, in denying too much; they adopted the line of policy of a weak pettifogger, conscious not only of his own weakness, but of his cause also—admitted nothing and denied every thing. When a sentiment was announced which was altogether adverse to their previous views, to opinions cherished from childhood, they would break out with an exclamation, “THE IDEA!” *How preposterous! It's absurd. I never heard of such a thing.* Very likely it was an idea, and might be preposterous and absurd, and it is reasonable to suppose they might not have heard of such a thing, but there was no argument in any of these assertions. For a long time it was denied that there were knockings except by collusion, and that the movement of tables could not occur except by deception, and yet I believe it is taken for granted now by all who have the patience and ability to investigate. The same contemptuousness was exhibited in relation to Morse's telegraph, towards Fulton's steamboat, and to all great new truths. That being the case, men, capable of investigating abstruse things, should have known that a sneer is, if possible more powerless against error than against truth.

I own myself to a feeling of pitying contemptuousness towards persons the moment I hear of their leaning towards spiritualism, just as I do towards a man when I see him voluntarily place his “head” under a phrenologist's fingers, and I often feel sensible that I am thus doing them an injustice and seeing the inconsistency, I never deride, never condemn in audible words; for this is not the spirit which animates an

* Judge Edmonds, before he avowed spiritualism, was considered an able lawyer; and not many men on the bench have had so few of their decisions reversed in the superior courts; and yet the moment he became a spiritualist—“*his head is turned!*”

honorable and candid inquirer after truth. I have lived long enough to have embraced things which I once laughed at, and feel that at some future day I may admire what I now consider an absurdity or an impossibility. Hence, I like modest believers. Violent advocates are much like raw soldiers in a first battle, very apt to turn about, and march rather more vigorously from, than forwards.

There is a practical lesson which I wish to inculcate by the above remarks, for two very different classes of people.

1st. To those who are not accustomed to investigate abstruse points, I commend the injunction of scripture in reference to another subject, "*Touch not, taste not, handle not.*" Have, just now, nothing to do with spiritualism, mormonism, Millerism. "*Let alone*" is the best policy for ordinary minds. Do not go to their meetings, always avoid argument with their adherents, never allow any of their books, or papers or publications to come inside your doors; anymore than you would the writings of Tom Paine, Lord Byron, or Percy Bishy Shelly; no more than you would allow a man to come daily to your house and sell your children sweetened whiskey punch or brandy toddy. The more these things abound, the more should you read the Bible, the Prayer-book, the Confession of Faith, and the sturdy old sermonizers of a hundred years ago. In these days of making many books, of gilded infidelity and painted corruption and rottenness in things mental and moral, the great line of safety is, *keep out of harm's way*, go not into the way of temptation, tamper not with a possible lurking viper. Common people—wait for the light! pitfalls are all around you, and groping for yourselves, fathomless abysses will receive you.

But really I have spent an aimless arrow. I have appealed to the *common* people; but as not a man, woman, or child in this free country, believes that he she or it is a common person, I must aim again, and hit two birds with one stone, by suggesting the second practical lesson to the uncommon people of this broad land, to the intelligent, to the thoughtful, to the candid, to those who are capable of abstruse investigations, who can examine Spiritualism or any other ism, with a mind open to conviction, not hampered with the firm belief that it is all an imposition, and with a determination never to be con-

vinced ; to the noble few who are not afraid to admit a truth, however it may subverse present opinions or previous avowals ; to that class of brave minds who are willing to follow wherever truth may lead, be it to the cannon's mouth, be it to the stake ! to such I desire to offer a suggestion, that as it is a duty of the bodily strong to use their strength when the house is on fire, or the ship is sinking, to save the weaker ones, the children, and women, and sick ; and if they do not do it, the contempt and curses of a whole community are hurled heapingly upon them—as for example the Arctic catastrophe !—So in the mental and moral world, the strong-minded, the educated, the men of thought and leisure, are as much bound to do a duty, and as much deserve execration, if it is not done. That duty is to put forth their strength in saving their weaker brethren from delusions worse than death : for what American mother would not rather see her daughter die, than be the fortieth wife of a Mormon, or to be the crazy dupe of Millerism, or the demented raver after the crude vagaries of intangible Spiritualism ? In this age of activity, when nothing waits, are competent men to fold their arms, when mischievous errors are promulgated, and say, “Oh ! it is all a delusion, and will die the sooner from its being let alone ?” But the fact is, if such even let it alone, the multitude will not, hence its spread ; but the greater absurdity is to make a starting point by assuming as a truth what all Spiritualists deny, and unnumbered thousands of the common people deny too, to wit : that Spiritualism *is* an absurdity. That is the point to be proven, and men of mind ought to have accomplished it long ago, if possible, and thus have arrested in the bud an asserted evil. The plainer the absurdity, the easier of proof, it seems to me. And to my mind, the only way of proving the absurdity of any sentiment or assertion, is to take point by point, specification by specification ; meet it by matured, serious, sterling argument, and let it be so conclusive, that the commonest mind may see it almost by intuition. It is not an easy matter to pick up any “*Religious Newspaper*,” so called, of any denomination, among protestants, and find anything on the subject of Mormonism, Millerism, Spiritualism, *et id omne*, which does not bear upon its face ample evidence of impatient invective. Common minds feel this, see its emptiness of argument, and finding no light from sources

which ought to afford it; they do the next best thing they can, and grope and flounder along in darkness visible, through seas of argument, as clear as mud, and not less defiling.

Gentlemen in black, I think verily, that you are not using your Master's capital wisely! You make investments which enable you to hew and hack each other right well, Protestant against Puritan, and both against Pope, and *vice versa*; but as to affording the common people light to see the absurdities of the isms already named; I think you are where boys in the grammar-school are said to be, when books were neglected for play,—*in the vocative*,—“wanting.”

But to all I say, if you feel called upon to investigate any of the “*new lights*” of the times, and have a desire that you should not soon find yourselves “in endless mazes lost,” there is but one insurance office against so sad a calamity in this wide, wide world, and that is the Bible; make it your guide, let it be your Polar star, plant your foot immovably on its clearly asserted principles; principles which King James’ translation fully warrants; principles fairly, clearly deducible from the English text, as it is, without the mischievous “*better renderings*,” which sophomore clergymen are so often and so mischievously talking about. I say, stand upon the platform of such principles, backed, as they must be, by the great and good in all past ages, and no fear, I tell ye, that the immortal bark shall founder on shore, or breaker, or sunken rock; but passing them all triumphantly, it will find secure anchorage in the haven of everlasting rest.

DANGEROUS NEWSPAPERS RECEIPTS.

No man who values his own health and life, and those of his family, should pay any attention to any newspaper recipe of a medicinal character. The door should be shut against all family newspapers which habitually insert such things, because mainly there are various medicines which do a striking good when taken once or twice, but which cause poisonous effects if taken four or five times or days in succession. A dose of calomel for example, will in many instances, when judiciously and appropriately given, cause prompt and permanent changes in the system of the most gratifying character, but

very often, if a dose is taken three or four days in succession, even if "worked off," salivations of the most dreadful character are the result.

Then, there are other medicines which produce apparently good results, but when they are discontinued, the person inevitably dies. Arsenic is reported to be of this character, that if carriage horses are allowed a small portion daily, they soon become fat, the hair becomes sleek and shiny, and they foam at the mouth profusely when put in harness; the same authority asserts, that in Austria and Hungary, the young use it to give color to the cheek and fulness of flesh, thus making them more attractive to the opposite sex, but if discontinued, especially if suddenly, they soon begin to pine away and die. We have a very familiar, and most unfortunately a very frequent illustration of this fact in the use of brandy or porter, and other liquors, they at first exhilarate both body and mind, and seem to place the drinker in excellent health, but when the habit has been long established, it is almost death to abandon it, the want of it is at times so resistless, that a recent convict, after exhausting all his ingenuity to get a drink of his accustomed "BEVERAGE!" seized an axe in the penitentiary, and in an instant cut off his hand as if by accident, called at once for a bowl of brandy, as if to staunch the blood; the keepers were thrown off their guard, in a moment he thrust in the bleeding stump, the next, the blood and brandy had passed down his throat.

Let the reader then keep in view the apparently good effects of some remedies for the present, with their subsequently destructive agencies, and make a practical use of it ever hereafter, in reading newspaper recipes.

Here is one, for example, which has been published and republished all over the country.

FOR MAKING (GOOD?) CORN BREAD.—One pound of Indian, that is, corn-meal, pint and a half of milk, five eggs, a piece of butter as large as a hen's egg, soda as large as a large pea, and a level teaspoon of cream of tartar; bake it three quarters of an hour.

So much for soda and cream of tartar in our bread. Another editor recommends as an excellent beverage:

DANDELION COFFEE.—Made by washing the roots of the com-

mon field dandelion clean, without scarifying them; cut them up as fine as coffee berries, roast, grind, and prepare in the same way.

Another recommends

COLUMBO WATER, as a safe stimulant for languid appetite. Take four drachms of the bruised columbo root, one drachm of bitter orange peel, and two drachms of fresh liquorice root; add a quart of soft water, and simmer as gently as possible over a slow fire until half the bulk of the water is evaporated; then strain the liquor, filter it, add one-sixth of good pale brandy, bottle it, and take an hour before dinner, of this mixture, a third of a wine-glass, filling up the glass with cold water.

And as if not satisfied with poisoning our bread, giving us physic for coffee, and then drenching our stomach with medicated water; another still advises how to kill our cooks and washerwomen, by urging them

To SAVE LABOR IN WASHING,—By putting a tablespoon or two of spirits of turpentine in the water; and thus with the aid of villainous camphene for lamps, being essentially turpentine itself, we are likely to be poisoned, blown up, burnt up and teetotally killed, master, mistress, children, servants, dogs, cats, and all. Surely we are getting to a pretty pass; presently we will not be able to turn round without taking a dose of physic; and as if to make certainty more sure, lest the cook should fail to put the soda or saleratus or cream of tartar, it is put in by the manufacturer ready to hand, in the shape of "Patent flour." And in case we should not prefer the dandelion coffee, and desire the pure coffee, old Java, our grocer, for our own good—or his—intersperses it with other ingredients, for a case came up for trial a few days since in New York, wherein one party sued another for the value of forty bags of peas. The plaintiff was a coffee roaster, and had contracted with the defendant for 250 bags of peas, which, it appeared, were to be ground up with the coffee.—Some curious developments came out in the course of the trial, showing the extent to which peas, chicory and other substances are used for the article which is sold as *pure ground coffee*.

People seem to think that because an article is familiar to

them from every-day use, there can be no great harm in it, and forthwith baptize it as *simple*. Well, look at the effect of one of the most familiar of these *simples*.

ESSENCE OF PEPPERMINT.—A little of it in candy for our children on holidays may not be injurious, nor will a little peppermint tea, or a drop or two now and then in a little water for babies. On some occasions it may be allowable.

But a case is alluded to recently near Killingly, Connecticut, where a man who had been a moderate drinker of spirituous liquors and finding his supplies cut off, resorted to peppermint water, which in a short time killed him. And soda is another simple, made as it is out of the ashes of sea weed, as saleratus is made of the ashes of wood, so simple that our wives drink it down every day, and look upon it with admiration, as a prompt antidote for sour stomach, that is, an over hearty dinner, and finding it so prompt and efficient, and having a strong appetite for the very next meal, they over-eat again, and again resort to the soda bottle; but in a few days the dose must be increased or it does no good, and before one is aware of it, there is a necessity for its being taken as regularly as the daily meals; next, there must be a steady increase in amount, or the most intense suffering is the result. Not long ago, as appears from the report of a coroner's inquest in London, a gentleman was standing at the door of his daughter, whom he had called to see a moment, and while talking to her dropped down dead. On examining his body after death, it was found to be the result of an impacted mass of solid soda, which had accumulated in the tract of the bowels, he having resorted to it daily to remove flatulence and "sour stomach."

Turpentine is another simple, just as simple as the people are who persist in its use for burning in their lamps, notwithstanding a day scarcely passes in which is not chronicled the death of some careless servant, or child, or parent—the terrible death of burning.

A person may well wash out some clothing a single time without much trouble and without any bodily injury, but suppose it is repeated every week or oftener, we cannot otherwise than expect to witness the legitimate results of its over application, such as violent inflammation of the skin, with extensive eruptions from all parts of the body. If applied largely to the

breast of a horse it will produce death in a few hours ; and yet some thoughtless editor has believed himself to do a public service by recommending to washerwomen as a labor-saving agent the common use of spirits of turpentine.

The best corn bread in the world is made by the negroes in the west and south-west with the meal, a little salt, a lump of hog's lard or butter, and as much water or milk as will give it a proper consistence, and put in immediately to bake without any other ingredient whatever.

As for washing clothes, a good soak over night in soft or rain water, common soap, and a pair of willing hands, these are all that is necessary to make the cleanest "linen" in the world and the sweetest; for Beau Brummel declared he knew no perfume equal to that of a well-washed garment.

Therefore, reader, abnegate, abominate and exterminate all newspaper "*receipts*" whatsoever, unless such papers are of a scientific character, such as the "*Scientific American*."

DROWNING AT SEA.—A person who will throw himself on his back in the water, with his hands held clasped in each other at his back, and with his head thrown back so that the nose and mouth may protrude from the water, may float for hours and cannot sink in that position.

A common feather pillow tied around under the arms is said to be worth half-a-dozen common India rubber life preservers, while a common mattress placed on a blanket, a trunk on the mattress, then both trunk and mattress tied up in the blanket and all thrown into the water together, will float with the tide for many hours.

The physicians of the New York Hospital give some facts, showing that seven-eights of all persons attacked by Cholera are those who have already been long suffering from some organic disease, as of the liver, lungs, &c., and who could not live long under any circumstances.

Lord Shaftesbury says that he would be virtuous for his own sake, though nobody were to know it; as he would be clean for his own sake, though nobody were to see him.

HALL'S JOURNAL OF HEALTH.

OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS: FOR WHATEVER BEGETS PLEASURABLE
AND HARMLESS FEELINGS, PROMOTES HEALTH; AND WHATEVER INDUCES
DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

VOL. II.]

MAY, 1855.

[NO. V.

HEALTH AND HOUSE-HUNTING.

Many will select a house this month, for a residence, and it will be their last home on earth; it would not have been, had they remained where they are, or moved elsewhere. It does not express the whole truth to say, that some houses are unhealthy; it is nearer the fact in reference to many dwellings, that they are deadly. Sometimes certain rooms in a house are so impregnated with poisonous emanations, that their occupants become ill in a few days. I know of a spacious mansion (formerly, now a boarding-house) in Walnut-street, Philadelphia, which has in it a certain room, known to make the parties sick within a few days after they move into it. Within a year, a man in perfect health, was placed in a room in London, and in a few days died of putrid fever. The next, and the next, and the next occupant, were noticed successively to become ill. It became so notorious, that the authorities took it in hand to examine the premises, and it was found that the man who papered the room, in order to fill up a cavity in the wall, put in a bucket full of paste and pieces of the glazed papering, which in time began to ferment and rot, throwing into the room a steady supply of the noxious fumes of decomposed lead, and other hurtful ingredients employed in the sizing of wall paper. It is known that the sizing on a visiting card is enough to poison a child if put in its mouth; being a little sweetish to the taste, it is rather palatable.

Another English house became so notoriously unhealthy, that the common people reported it to be haunted; it soon gained such a reputation, that no body would live in it free of rent.

Investigation discovered that it was the result of pasting new paper on old.

LESSON.—*In repapering a room or house, first pull off the old paper, and scrape and wash the walls.*

Within a month, the Grand Jury of the chief criminal court of New York City, have repeated their bitter complaints against the damp and noisome apartment in which they are compelled to sit day after day in the performance of their official duties. The recent death of one of their number, is attributed by that body to the unhealthfulness of the room they occupy.

The White House at Washington, is believed by observant men there, to be the main reason for the ill-health of our Presidents, since General Harrison first went there, so soon to make it his grave. Its unhealthiness is very justly attributed to the construction of a bridge or causeway across the stream, which passes near it, thus giving a larger body of still water than in former times; and the neighborhood of stagnant water, with the usual amount of decaying vegetation, must originate disease in the warmer portions of the year in all temperate latitudes.

These things being true in reference to houses, there are other items to be taken into consideration in selecting our dwellings, besides price, appearance and neighborhood.

Very many persons in cities are decided, in determining upon a residence for themselves and families, by the appearance of the street front. An elegant frontage of brown stone, towering in stateliness to five stories, brings many a dollar beyond its value to pursy landlords. But how vigorously fond new husbands and weak old ones have to *shin around* in the slops and snows of winter to pay the rent, and “*monstrous*” hard as it may be in winter, summer heats make it “*monstrouser*,” as Charcoal Sketches would say. How many a restless turn at night, how many a Sunday plan, which matter of fact Monday morning makes vanish in thin air, how many an anxious conjecture it costs, whether this acquaintance or that old friend, or nearest neighbor might not make a loan “*on call*,” to help out at quarter day; how many racks of self respect, of personal independence, of wounded pride, of debasing tergiversation it costs to pay for this purchase of appear-

ances, the initiated can better tell than I can guess, never having been a renter "in the whole course of my life," except for a short year on trial, in the country; yes, in the country! delightful summer residence! on the banks of the Hudson! just over against the Palisades! as dear a purchase of imaginary blisses, as of the *appearances* aforesaid. I like no half ways, give me the centre of the largest city on the continent, or a log cabin in the far recesses of the unpenetrated west.

But the waste of money to keep up appearances, is not the greatest loss; health sacrificed, life perilled, is often times an "extra" not calculated on, but like "extras," comes with a thunder clap of unexpectedness, meeting too, the fate of all "extras," an exclamation, a demur, dwindling down to an argument and final delivery of the purse strings.

LESSON 2ND.—*Reader, pay extras and be done with it. I have always found it the quickest and the easiest plan.* It saves temper, for the more you argue about it, the more angry you will get, and the worse you will feel afterwards when you find you have not only lost your temper, but your money too.

Other persons, as intimated already, will put jewelry, plate, gold watch, all "up the spout" to make up the usual advance on the first quarter, to the landlord, who has not the pleasure of their acquaintance; will do all this, to secure a residence in a "genteel street," or "fashionable neighborhood" on "*the*" side of Broadway. There are men and women, that is, grown persons of both sexes in New York, who would think themselves hopelessly disgraced to live in a street which had "*East*" attached to it; would consider they had lost cast more irrecoverably by living on the "*other*" side of Broadway, than if they had, in a pinch, checked on a bank for ten thousand, when they had never deposited a dollar there. To such persons, and to all others living in cities, I wish to make some suggestions in reference to the selection of a family residence.

If practicable, let the rear of the house face the south; mainly for two reasons, first and chief, unsightly things, the washings of the kitchen and the laundry are deposited there, and with other causes, keep the back yards almost always in a damp condition; which, with the dust and unavoidable accretions of various kinds, make fit materials for decomposi-

tions, and their inevitable result, the generation of hurtful gases, sometimes actually poisonous. The heat of the sun has a drying influence, and with moderate attention, the premises may be kept sweet and clean. The second reason is, greater light is afforded to the kitchen, where it is so much needed, especially in winter time, to allow of the cleanly preparation of daily food. A mind of any refinement, revolts at the mere mention of cookery in the dark.

The front of a house in the city does not so much need the sun, since the too frequent custom, is to make a parlor of the first floor front, for the occasional accommodation or reception of guests and visitors, in many instances averaging not an hour a day; and for similar reasons, the "spare rooms," are those in front in the upper stories. In my opinion, the very best, largest and most commodious rooms in a house should be appropriated to the daily and hourly use of the family.

As accumulations are not allowed in the streets, the sun is not so much needed on a northern front, while the passing of persons and vehicles, compensate in cheeriness for the absence of sunshine; but it is not a total absence, for there is the sunshine of the countenance of your visitors; unless of that not innumerable class, who are rather disagreeably disappointed, when they find you are at home, and had much rather have left a card; their smiles are of the sardonic order, or of the mechanical kind, icicling in a moment, all the outgushings of kindness, were it not the fashion to keep our parlors so dim and dusky, that we can't tell whether the smile comes from the head or the heart.

In selecting a residence, notice if there is any standing water in the cellar, any uncovered drain or well; I know of two adjoining houses in Philadelphia, which have brought death to every family that has occupied them for some years past, and another not far distant which has proved the death of three successive occupants, each of them strong hearty men when they moved in.

Notice the rear premises; if they adjoin a stone cutter, or livery stable, or distillery, or cow yard, or for drays, carriages and the like; if any of these are within a block of you in any direction, the house is dear at any price, it is dear at nothing, whatever may be its frontage.

As a general rule avoid long rows of brown stone fronts, built uniformly; or of brick or any other material; they were built by contract, or for purposes of speculation. If the flues do not burn you up, there is large probability that the rats will devour every thing you purchase, over and above what you actually consume, and the friends whom Biddy your cook supplies with their daily provender. Sometime since I accompanied a gentleman, who wanted to purchase or lease a family mansion, on a tour of observation. We looked through one of a row of five story brown fronts, one of the most imposing in appearance outside in New York; it had been occupied but a year, the flue had set it on fire; the family had left, and there being no carpeting or other furniture to cover defects, there was revealed to us a quality of carpentership utterly disgraceful to both builders and owners; the flooring had not the roughness planed off in many places; while the spaces between the "tongue and grooves," as also between the ends of the planks, and between the wash or surboard and the floor, were in many instances from a quarter to half an inch or more in width; and this, in rooms where the fire and water had no access; these items, together with spoiled locks, broken keys, doors hanging awry from a shrinking of the wood and "settling" of the building, immovable window sash, made a tenement which notwithstanding its fine brown stone frontage, was unfit to be occupied by any family who wanted to live comfortably.

HOUSE BUILDING.

Wooden houses are warm and dry, and for the country as well as for town and country in the south, are greatly to be preferred. Damp dwellings originate consumption in its most insidious and resistless forms.

If a house is built of brick or stone, the plastering should never be laid on the wall itself; the wall should be lathed, so as to have an inch or more between the brick or stone and the lathing, on which the plaster should be spread.

When in Havana de Cuba some years ago, for information, not health, I observed that the island was composed of limestone, so soft that a common pick-axe would dig out the

cellar in large blocks of stone, out of which the building itself was erected ; and not only were these large stones used, but the smaller ones, not an inch in diameter, by using mortar largely between the large stones, while the small ones were stuck into the mortar ; in some cases the small stones and mortar seemed to predominate ; but from the hour of building, the wall became harder and harder. The large stones themselves increased in hardness, so that in the course of a few years the wall becomes almost one solid piece of marble, from the influence of moisture and carbonic acid absorbed by the soft lime. On the same principles, great nature made the conglomerate variegated marble columns in the capital at Washington.

It is by copying after nature, man makes his greatest and most useful discoveries. But to get at nature's processes, discover the secret of her operations, requires often long years of anxious study, of perplexing conjecture, of ruinous expenditure, of wasting discouragement ; not unfrequently the brain itself gives way, and the noble spirit is a wreck and ruin, and goes forgotten to an unhonored grave. Sooner or later some other man, more fortunate, takes up the investigation where he left it off, and by being able to bring a store of unimpaired energies to the work, pursues it to a successful issue. We glorify the commonest soldier who has perished on the battle-field in trying to kill his brother man, but these unsuccessful strivers after great practical truths, our hardy mechanics whose hands are scarred and seared with labor, whose joints have stiffened and whose bodies have grown bent by incessant stooping toil, these are perishing every day, without a drum or funeral note, or word of pity or of praise, except indeed to the successful few. And yet to the unsuccessful is the world just as much indebted.

I have been thus episodic—still it is somewhat to the point, as I wished to honor one of these working men, although wholly unknown to me. AMBROSE FOSTER, of *Portland, Dodge county, Wisconsin*, after a long series of experiments, has found that if one part of lime is mixed with twelve parts of sand, both in a dry state, then run into moulds of any shape, and subjected to a pressure of one hundred and twenty tons to a single brick, a whitish brick is presented, which piled up in regular heaps, so as to allow the air to circulate freely between

them, soon begin to harden, without any other process, and without any burning, become in a short time as hard as a solid rock, by the moisture in the air being absorbed into the lime, which then takes up the carbonic acid, which was driven out of it when lime was made by burning the original lime-stone. All then that is necessary to build a house any where, is to have the dry lime and sand, and one of Mr. Foster's pressing machines, and bricks can be made without fire, without warping, or shrinkage, of any shape or size, and by mixing metallic oxides with the material, the bricks can be made of any color, needing no paint—both brick and color being as indestructible as granite itself—and that too at a less cost than brick or stone, while admitting of every variety of perforations, they may be made ornamental to the highest degree.

MIND AND HEALTH.

Women, the world over, are inquisitive, very ; as largely so out of their own sphere as in it. A lady correspondent desires to know what the diary of Mr. and Mrs. Sparrowgrass, in a previous number, had to do with health ? If courtesy had not forbidden, I might have referred her to a Down Easter, on his way to Boston, who is said to have been questioned by an acquaintance thus :—

Friend.—Why Eb ! where are you going to-day ?

Ebenezer.—To Boston.

Friend.—Why, what upon earth takes you there this time of year ?

Eb.—To get my pension.

Friend.—Pension ! why, for what ?

Eb.—For services done the country.

Friend.—What ! and how much ? *Does it pay ?*

Eb.—Yes ; well. I get two cents for minding my own business, and two cents for letting other people's alone !

But I did not refer my fair inquisitor to Eb ; and more pressing matters prevented a reply. I have thought since, that perhaps other readers may have had the same inquiry suggested. It might be well to reply here, once for all.

1. The first object in determining me to found this Journal, was personal profit.

2. The second object was personal pleasure.
3. The third object was public good.

As far as I know, I have not as yet failed in either of these three respects, and trust that I will not. The second object answers the inquiry. But in connection, I wish to make a statement, in reference to which, there is a very great oversight in the public mind; and that is, that when the subject of health is concerned, we instinctively think of physic and physicians, of surfeits, and exposures, of dieting, and starvation, of cramps and pains and all that; but of the states of the mind in their bearing on health and disease, we hardly ever make a note. If a man dies of consumption, or "sweet seventeen" pales and pines away and dies, it does not therefore follow that exposure to wind and rain, or thin stockings, or wet feet, have done the injury. If another dies of inflammation of the brain, we are not to conclude necessarily, that intense devotion to some literary or scientific subject, has worked the mischief. If still another looks well in the face, but has no relish for food, has no sweet sleep at night, but dreams and tosses and tumbles by the hour; and if ever a smile lights up his countenance, it is as fitful and as transient, as a spark from the smoke-pipe of a locomotive; these manifestations are not as a matter of course the effect of some bodily disease, or functional derangement; but in cases least thought of, the malady is in the mind—a mind working so intensely as to eat out all the nervous supplies, not leaving enough to carry on the bodily machinery. A case of this kind has recently occurred in Washington city, in reference to a gentleman whose indomitable perseverance in following out his plans, when water and winds and fire and man, seemed combined to thwart them, and who for weary months of discouragement and long years of baffled purposes, right nobly has stood up, and breasted all, but in the last conflict he died, March 5th, 1855, at his residence, on Capitol Hill, Washington city, and as is believed, from the effects which ill treatment by some of the officers at Washington, had on his mind. The highest authority inquires—*A wounded spirit, who can bear?* It was Robert Mills, civil engineer, and planner of the national monument. From similar causes, many a noble heart has perished before, whose organization was too highly strung to

meet the rude buffetings of a world like this. Thus it is, that I address myself often, in the conduct of this Journal, to the passions, to the sensibilities, to the social conduct, as a means of health, and as a cause of disease. Laughing makes the body fat, is a familiar and a truthful saying; therefore what promotes innocent and instructive laughter, promotes health; and if any body can read Mr. and Mrs Sparrowgrass's experience in living in the country, and not laugh until the tears run down the cheeks, as freely as if a whole onion had been squeezed into each eye, it is rather more than I can do!

Whatever promotes a comfortable and harmless state of the mind, promotes health. If I tell my readers what politeness is, and how they may become so, and it is practiced, I thus am found in the legitimate conduct of a health journal. Who does not know that a single courteous act, or even word, will sometimes break up in an instant, a reverie of sadness, and place a gladness, where, but an instant before, there was gloom. And any observant reader may, in his own experience, harrow up instances, full numerous even in a short life, where an act of thoughtless or unexpected, or undeserved rudeness, has caused a tempest of feeling which hours and days have failed to allay—aye, half a century sometimes, a fruitful source of fresh resentment whenever thought of, for the whole of after life—long after the churl or boor who excited it, has gone to his grave! In the same way, if I teach young men to be punctual, and thus save to others the fretfulness of disappointment; if I teach them to be methodical, and by having a place for every thing and every thing in its place, save them from fits of passion, by not finding it in its place on emergency; if I council them not to go in debt in early life, beyond what they have ample and certain means to pay, without a sacrifice, and thus save them from that wasting solicitude which has destroyed many a noble minded merchant; if I say, by these and other means, I promote politeness, punctuality, honorable dealing and other mental and moral virtues, I thus am promoting human happiness and necessarily human health. For morals, virtue, religion, health, all react on one another.

Southey was a man of method and of system. Although he effected so much, his friend Wordsworth said of him he never found him in a hurry, yet he accomplished an amount of labor,

with such little apparent effort, as to be almost incredible. General Washington had such a special arrangement of his time at Mount Vernon, after retiring from the presidency, that he had his kindling wood brought in over night, so that he not only need not disturb the servants unnecessarily early, but that by kindling his own fires, his mind might not be ruffled in the early part of the day, to give its tinge to subsequent duties, and more, that he might not lose time in waiting for a servant, who might oversleep himself, or might fail occasionally to "hit it," in the way of kindling; thus wisely avoiding the way of temptation for himself, and sparing his servants, showing at once his *method*, his kindness of heart and his industry. How many an hour is wasted, no one can tell, by the young especially, in waiting in bed for the servant to come and kindle the fire of a cold morning, and what angry words and more angry thoughts are engendered every day for the want of *method*, in this little domestic item.

EYES AND COLD WATER.

The aquatic furor has become so general, that for the simple reason that cold water is a pure, natural product, it is claimed to be a universal and beneficial application. Arsenic is a pure, natural and simple product; so is prussic acid, as obtained from a peach kernel. A single drop of tobacco oil will kill a cat or dog in five minutes.

Many persons are daily ruining their eyes by opening them in cold water of mornings. Cold water will harden and roughen the hands, and much more will it do so to the manyfold more delicate covering of the eye; or, the eye will, in self-defence, become scaly in the manner of a fish; that is, the coats of the eye will thicken, constituting a species of cataract, which must impair the sight. That water, cold and harsh as it is, should be applied to the eye for curative purposes, in place of that soft, warm, lubricating fluid which nature manufactures just for such purposes, indicates great thoughtlessness or great mental obliquity. Nothing stronger than luke warm water should ever be applied to the eye, except by special medical advice, and under special medical supervision; for we have only one pair to lose. Even warm water should be

applied only by closing the eye and flapping it against the lid with the hand, patiently, scarcely letting the fingers touch the lid. This cools the eye more rapidly than cold water does, and without the shock, while its soothing effect is delightful, dissolving or washing out the yellow or other matter which may have accumulated over night, in half the time required by cold water.

A GREAT MEDICINAL RECIPE.

A new use for physic, not to kill men, nor rats nor bed-bugs, but to detect counterfeit bank notes. The daguerreotype principle has been so much improved, that not only a facsimile of a man's face can be imprinted on a metallic plate, but the facsimile of any bank note can be imprinted on bank note paper, so that no bank teller can by the most minute examination say which is the counterfeit or which the genuine; and scientific men have supposed, that therefore, the days of bank notes were ended; but they reckoned without the doctor. Half a dozen grains of corrosive sublimate, dissolved in a teaspoonful of water, will kill a man, and a million of bed bugs; but if it is spread over a daguerreotyped bank note, with a camel's hair pencil, it instantly obliterates the letters, while it has no effect on a common printed note.

As the time may come when every man who handles paper money, will have to keep by him a small bottle of the solution above mentioned, and might happen in the hurry of business to associate it in his mind with other bottles, and drink it down in a fit of absence of mind, it is well enough to add, that as the man would be dead before the doctor could come, the white of an egg or two beat up in water and swallowed down instantly, will be an antidote. If eggs are not at hand, the next most accessible expedient is to swallow a table spoon or two of flour, stirred quickly in a glass of cold water, or drink largely of fresh milk; ten minutes delay is death. But in any event send for a physician.

How TRUE.—“The forms and ceremonies of politeness may be dispensed with, in a measure, in the relations and intimacies of one's own fireside, but kind attentions never.”

A PATENT AND PATTERN MOTHER.

A physician of superior abilities in a neighboring state had a daughter of sweet seventeen, whose health was not as good as was desired, and not wishing to give her medicine, he made arrangements for having her travel leisurely through New England for several months, as the most likely means of her restoration. At the same time her mother obtained a supply of various patent medicines, and placed them in the travelling trunk, *with private instructions* to take them while travelling. The daughter to accommodate herself and her father, took the journey, and in obedience to the mother, took the physic, and as a matter of course, is—still an invalid. The father remains in ignorance of the cause of the failure of beneficial results from his prescription.

LESSON.—The child who privately does a thing for one parent, known to be contrary to the wishes of the other, and the parent who can counsel it, are equally guilty of a violence against domestic rule, which will not cease to bear the pernicious fruits of deception and discord, to the latest hour of their lives.

TO CURE A COLD.

A bad cold, like measles or mumps, or other similar ailments, will run its course of about ten days, in spite of what may be done for it, unless remedial means are employed within forty-eight hours of its inception. Many a useful life may be spared to be increasingly useful, by cutting a cold short off, in the following safe and simple manner. On the first day of taking a cold, there is a very unpleasant sensation of chilliness. The moment you observe this, go to your room and *stay there*; keep it at such a temperature as will entirely prevent this chilly feeling, even if it requires a hundred degrees of Fahrenheit. In addition, put your feet in water, half leg deep, as hot as you can bear it, adding hotter water from time to time for a quarter of an hour, so that the water shall be hotter when you take your feet out than when you put them in; then dry them thoroughly, and put on warm thick woolen stockings, even if it be summer, for summer colds are the most dangerous; and for twenty-four hours, eat not an atom of

food ; but drink as largely as you desire of any kind of warm teas, and at the end of that time, if not sooner, the cold will be effectually broken, without any medicine whatever.

Efficient as the above means are, not one in a thousand will attend to them, led on as men are by the hope that a cold will pass off of itself ; nevertheless this article will now and then pass under the eye of a wise man, who does not choose to run the double risk of taking physic and dying too.

DIETING FOR HEALTH.

A man may diet as well as physic himself to death. Some time since a young man called to see me, thin, pale, despondent, and with a great variety of symptoms. On inquiry, I found he had been reading about diet, vegetable food and other similar subjects, and concluding that as many persons owed their ill health to over eating, he would eat very little of any thing, discarded meat of all kinds, and considered tea and coffee as decidedly poisonous in their ultimate effects. By this means, provisions being high, he concluded he would save money and health too. He had for some time been living on bread and potatoes, a small daily allowance, with as much cold water as he could possibly swallow, the object of that being to keep himself washed out clean. No wonder that such a man was an invalid—mind and body full of symptoms. “Dieting” is not starvation, it is living on substantial nourishing food, in amount sufficient to satisfy the wants of the system. A man is in little danger of eating too much, if he will confine himself to two or three plain articles of diet at any one meal ; this is a secret which every man and woman in the land ought to know. Living exclusively on cold food will soon engender disease, especially in cold weather. And as certainly will a scant diet do the same if persevered in. A striking illustration of this is found in the history of one of the greatest men of modern times.

Napoleon the First, while a subaltern, was in such extreme poverty in Paris, that he was sometimes not able to raise ten cents with which to purchase a scanty dinner, and consequently had to go without any ; he had even to borrow worn

clothes from acquaintances, and to go out alternately with his brother, in the same coat. His food was so scanty that his face became pinched, harsh and angular; at length the skin became so diseased that it almost filled one with disgust to look at it, and it required all the skill of that eminent and able practitioner Corvisart, for several years to eradicate it.

LESSON 1.—*Disease will as certainly be engendered by too little food as by too much.*

2.—*Dieting consists in adapting the food in quantity as well as quality, to the wants of the system.*

BAD TEMPER AND INSANITY.

Passionate people, the hasty kind, who flare up in a blaze, like fire to tow, or a coal to powder, without taking time to inquire whether there is any ground for such a pyrotechnic display, and then get more furious, when they find out there was no cause for their fiery feats, may learn a useful, as well as a serious lesson from an item in Dr. Blanchard's report of the King's County Lunatic Asylum, that "*three men and three women became insane by uncontrollable temper.*"

We all feel a sympathy for one who has become demented from loss of kindred, from disappointment, and from a hard lot in life; but we can have no such feeling for quarrelsome, ill natured, fretful, fault finding, complaining, grumbling creatures, the greater part of whose every day life tends to make those whose calamity it is to be bound to them, as miserable as themselves. I consider ill nature a crime, and like other crimes, is ordained in the government of God, to meet, sooner or later, its merited reward. Other vile passions may have some points of extenuation, the pleasure for example, which may attend their indulgence, but ill nature, that is, a fretful, fault finding spirit, in its origin, action and end, has no extenuating quality; and in the application of the Scripture principle, "*with what measure ye mete, it shall be measured to you again,*" will find a pitiable end. Therefore, with all the power God hath given you, strive, reader, and strive for life, to *mortify this deed of the flesh.* Watch hourly, watch every moment against the indulgence of a hasty temper

as being offensive to your Maker, and contemptible in the eyes of your fellow man ; contemptible, because for the person who possesses it, and knows it, yet indulges in it, and makes no effective efforts to restrain it, no human being can have any abiding attachment or respect, founded as it is, in low morals, or low intellect, or both.

HARDENING THE CONSTITUTION.

Men talk about "*hardening the constitution*," and with that view, expose themselves to summer's sun and winter's wind, to strains and over efforts, and many unnecessary hardships. To the same end, ill informed mothers souse their little infants in cold water day by day; their skin and flesh, and bodies, as steadily growing rougher and thinner, and weaker, until slow fever, or water on the brain, or consumption of the bowels, carries them to the grave; and then they administer to themselves the semi-comfort and rather questionable consolation, of its being a *mysterious dispensation* of Providence, when in fact, Providence had nothing to do with it: He works no miracle to counteract our follies.

The best way I know of *hardening the constitution*, is to take good care of it, for it is no more improved by harsh treatment, than a fine garment or new hat is made better by being banged about.

NEW YORK AND LONDON MORTALITY.

People live longer in London than in any other large city in the world. And excepting epidemics, it is more healthy than the country, notwithstanding its dirty streets, its countless cesspools, its infecting cellars, and thousand other sources of disease.

31	die each year out of 1000	under 20 years of age.
10	"	" from 20 to 40 "
23	"	" " 40 to 60 "
72	"	" " 60 to 80 "
224	"	" " 80 upwards.

Estimating for the first week in July, 1854, one person a

week dies in London out of seventeen hundred and ninety-six, while in a corresponding week in New York, one person dies a week, out of five hundred and eighty-five.

In London, each week, 1 dies out of every 1796.

In New York, " 1 " " 585.

According to this calculation, three times as many die in New York as in London, according to the population. Chemical analysis seems to point to the fact that smoke is a great absorbent of noxious emanations. London is enveloped in everlasting smoke. Can it be that the remarkable exemption of Pittsburgh from cholera is partially owing to this cause? It is worthy of observation.

AVERAGE ILLNESS AT DIFFERENT AGES.—It is stated that between the ages of 20 and 30, each person has on an average nearly 7 days' illness a year; at 40 it is increased to 8 days; at 45 to 9; at 50 to 11 1-2; at 55 to 14; at 60 to 18 3-4; at 65 to 27 1-2; at 70 to 43 1-2; and 75 to 66; and at 80 to 97 1-2.

PETER'S WIFE'S MOTHER;

OR, THE LONG-WINDED SERMON.

In a small town where the custom was to toll the village church bell when any of the citizens died, a clergyman announced for his text, "*And Peter's wife's mother was laid and sick of a fever.*" He found some means of expatiating on it largely, to the extent of several discourses. At length there was very decided murmuring among the townsfolk, ending in a deputation to the parson, requesting a change of subject, but it failed of its effect. And while the congregation were devising some more decided procedure, the village bell commenced tolling, to the surprise of every one, as it was not known that any one was sick; several persons went directly to the church and inquired with considerable anxiety who was dead? "*Peter's wife's mother,*" replied the sexton.

LESSON.—*Do not spin out your discourses to the little end of nothing sharpened; let them be filled with great and weighty truths, and leave it to your hearers to expatriate them in practical life.*

LONG PRAYERS

Are impolitic—they engender an irritable frame of mind, and make the body restless. Short, earnest, fervent prayers wake up the attention and soften and soothe the unquiet spirit. How it is with others I do not pretend to say; but this I know for myself, that when I am compelled to listen to a very long prayer, instead of joining in with the petitioner, I am all the time praying that he would quit. I know it is very wrong to do so; but it steals over me before I am aware of it, and leads me into another wrong doing, that of feeling more thankful that the prayer is over, than for blessings from above. Long prayers are for the closet, for the secret chamber, where none can witness but the All-Seeing Eye.

HOW TO PREACH EFFECTIVELY,

And with the least wear and tear of mental and physical strength.

- 1st. Have a thorough knowledge of your subject.
 2. Be deeply impressed with its importance.
 3. Open the discourse with an earnest enunciation, in concise language, of some striking truth; this will inevitably wake up attention.
 4. Then plunge *in medias res*, with the fervor of a man who is speaking for the last time as to himself or as to some one or more hearers as to him, and upon whose skirts hangs the blood of immortal souls.
 5. As soon as the burden of the discourse is delivered, sit down, even if you have been speaking but twenty minutes, but fifteen, but ten! the value of a discourse is not its length, but the nailing home of some great truth on the understanding and the conscience; and be assured that such a truth is there for life. Thus you will preach easily for yourself, profitably to those who hear you.
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The forms and ceremonies of politeness may be dispensed with, in a measure, in the relations and intimacies of one's own fireside, but kind attentions, never.

MISCELLANEOUS ITEMS.

COCKROACH RIDDANCE.—The Scientific American of New York, which fails not in its weekly appearance to give some little family recipe; *which may be relied on*, of more practical utility than the two dollars which would pay for its yearly subscription, vouches for the fact that

"Common red wafers, scattered about the haunts of cockroaches, will often drive away, if not destroy them."

These wafers, like candies, are colored red by oxyde of lead; a most deadly poison, and so is the acetate of lead, or sugar of lead, as it is sometimes called, on visiting cards, which being a little sweetish, has been known to destroy young children to whom they were handed, to be amused with. Fashion for once acts sensibly in discarding glazed cards, using instead, *Bristol board*, more pliant, less cumbersome, and really more delicate. And while we are speaking of one of the pests of housekeepers, it may be well to know,

How to GET RID OF RATS, old, young, and middle aged, with the shortest possible suffering to them, and with small probability of their dying in their holes, or other uncomeatable places.

Spread a level teaspoon of flour or corn-meal on a chip or small piece of dirty board, sprinkle over this half a grain of strychnine; it kills the rat before he can get to his nest.

It would be wrong to let this statement pass, in a journal like this, without cautioning the reader that strychnine is a fine white powder, much like flour, made from the seeds of a fruit which looks like an orange, growing on a moderate sized tree in the East Indies, in the Island of Ceylon and neighboring islands. A sixth of a grain of pure strychnine will kill a dog in half a minute. One grain, which would easily lie on a three cent piece, or even less, may prove fatal to a man. Hence the reason for not mixing more than half a grain at a time, and by putting it on a chip, or dirty board, it would not be likely that children would taste it, although the mixture with flour, looks very much like white pulverized loaf sugar. As it is such a deadly and instantaneous poison, no more than half a grain should be purchased at a time; it should not be

allowed to pass out of the hands of the head of the family for a single moment. The mixture should be placed in a room the last thing at night, the door locked, the key put in the pocket, and removed the first thing in the morning, by throwing chips and all into the fire, washing the hands well after doing so, as also after first mixing it, for a great deal less than a grain would kill a man, if it happened to fall on a sore or cut finger.

A NEW WRINKLE.—It is said to have been satisfactorily demonstrated that every time a wife scolds her husband she adds a new wrinkle to her face! It is thought that the announcement of this fact will have a most salutary effect, especially as it is understood that every time a wife smiles on her husband it will remove one of the old wrinkles! Mr. Caudle is delighted with the discovery, and anticipates sunshine the year round, as Mrs. Caudle has an unquenchable desire to appear young and handsome, and mourns deeply over the rapid departure of her youthful charms. Poor, curtain-lectured husbands are looking up.

PUNISHMENT OF BABBLING WOMEN IN "OLD VIRGINNY."—As late as 1792, the following act is said to have been passed by the Legislature of Virginia:—"An Act for the punishment of scandalous persons.—Whereas, many babbling women slander and scandalize their neighbors, for which their poor husbands are often involved in chargeable and vexatious suits and costs in great damages.—Be it therefore enacted by the authority aforesaid, that in actions of slander, occasioned by the wife, after judgment passed for damages, the woman shall be punished by ducking; and if the slander should be so enormous as to be adjudged at greater damages than five hundred pounds of tobacco, then the woman to suffer a ducking for each five hundred pounds of tobacco adjudged against the husband, if he refuses to pay the tobacco."

THE PROPORTION OF DEAF AND DUMB IN EUROPE.—It appears that the proportion of deaf and dumb in Ireland is one in every 1,593 inhabitants; in the Duchies of Luxembourg and Wurtemburg, and the kingdoms of Tuscany, Bavaria, Belgium, and Holland, one in every 2,209; in Sardinia, Norway

and parts of Switzerland, one in every 642. In some of the Swiss cantons the average is as high as one in every 506—more than seven times as great as in Ireland.

SQUARE FEET IN AN ACRE.—An acre contains 43,560 square feet.

A plot of ground $208\frac{3}{4}$ feet square is very near an acre, being just 1-16 of a rod over. A nearer approximation is 208 feet and $9\frac{1}{2}$ inches. The square of this number differs less than a foot from an acre, being 43,559 1-6 feet.

A plot of ground 12 rods 10 feet and $8\frac{1}{2}$ inches square, is an acre. For ordinary purposes it will answer to take a plot $12\frac{2}{3}$ rods square, which will give 160 2-5 rods, 160 being an acre.

An acre is contained in a plot 3 by $53\frac{1}{3}$ rods; or 4 by 40; or 5 by 32; or 6 by $26\frac{2}{3}$; or 7 by 22 6-7; or 8 by 20; or 9 by 17 7-9; or 10 by 16; or 11 by 14 6-11; or 12 by $13\frac{1}{3}$.

CAUSES OF INSANITY.—In the report made by Dr. Blanchard, of the Kings County Lunatic Asylum, some singular features are developed as to the causes operating to produce insanity. The relative liabilities of the two sexes to be affected by causes operating upon the affections are also exhibited. The loss of a daughter caused the insanity of one woman, and the loss of a wife produced the same result in one man. One man and two women were crazed by disappointed love, one man and three women by jealousy, one woman by the desertion of her husband, and one man by domestic difficulty; three men and three women became insane by uncontrollable temper, one woman by hatred of her step-mother, three men and three women by religious enthusiasm, twelve men and eleven women by dissipation.

BOILED PLUM PUDDING.—Take one pound of good suet, cut it into small pieces, and add one pound of currants and one of stoned raisins, eight eggs, one nutmeg grated, one teaspoonful of ginger, one pound of flour, and one pint of milk; to the eggs, previously well beaten, add one-half the milk, and mix well together; stir in the flour, the spice, fruit and suet, and as much milk as is requisite to reduce the mixture to a plastic consistency, but quite thick. Boil from four to five hours.

HALL'S JOURNAL OF HEALTH.

OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS: FOR WHATEVER BEGETS PLEASURABLE AND HARMLESS FEELINGS, PROMOTES HEALTH; AND WHATEVER INDUCES DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

VOL. II.]

JUNE, 1855.

[NO. VI.

A SUGGESTION TO CHRISTENDOM.

TAKING it for granted that the Bible is a revelation of Heaven, whose object is to Christianize the whole human family: that this should be done in the speediest manner possible: that it is not to be accomplished by miraculous power, but through human instrumentalities, the main of which are the circulation of the Scriptures of the Old and New Testaments, and their oral exposition by educated men: that "*the field is the world,*" embracing every kingdom, and tribe, and people of the habitable globe, and assuming the conceded fact, that multitudes are daily passing down to endless night, for the lack of that gospel; admitting these things to be true, what is the obvious, the great practical inference which obtrudes itself, with irresistible power, on the intellect and the heart of every thoughtful Christian?—That whole armies of educated ministers should be starting out from the church all the time, bound for all the world, with copies of the Sacred Scriptures as numerous as the drops of morning dew, for *judicious* distribution.

How to raise these armies of new clergymen, I purpose discussing, one of these days, with a startling, yet truthful development, not seen by the many now, but by the few seen and winked at.

The point most deplored at present, is the fewness of the laborers, and the alarming fact, as to the United States at least, that ministers are but slowly increasing as to numbers and population, while there are fewer communicants, proportioned to the whole people, than there was eleven years ago; while foreign immigration, with its anti-christian, revolutionary and panthe-

istic sentiments, with its indecent and impertinent interference with our institutions, loudly demands, in tones of a thousand thunders, *the immediate and large increase of a thoroughly educated and well paid ministry.*

But next in importance to increasing the number of clergymen, is the taking proper care of those who are already in the field ; and this brings us within the more immediate scope of a Journal of Health. I mean the preservation and restoration of the health of ministers. As a class, I think I may very truly say, the clergy of the United States are a sickly race. You can scarcely come across one anywhere, who has not an ache, or a pain, or a symptom of some kind ; and it is notorious, that many of them perish long before their prime, or are rendered incapable by ill-health of continuing their official duties, and thus their services are almost wholly lost to the church, as far as their ministerial functions are concerned.

As to those who are blest with good health, they may be dismissed with the suggestion that it is their duty, as it is in their power, to maintain that good health ; that it is a talent entrusted to their care, and for its preservation and employment, the great Head of the church will hold them to a strict accountability. To the large class of invalid clergymen, and to the church, whose servants they are, I wish to make some suggestions, which would give a vigor to church aggression, to "*church extension,*" which no man or set of men now living have perhaps dreamed of.

Hunt up every regularly educated sick clergyman in the land, who is able to mount a horse, and whose standing among his brethren is "*without a spot or wrinkle, or any such thing;*" assure him of two dollars a day, rain or shine, throughout the year, regularly paid on the last day of each month, present him with a good horse, a Bible, a hymn book, and a concordance, adding, if you please, the prayer book, or a confession of faith of his denomination, and require him to travel and preach every day and Sunday too, continuous, from one year's end to another, reserving his daily wages, and imposing a fine of two dollars for every day he does not preach ; require him to preach at least four times a year at each post-office station within a certain number of counties ; let him be required not to sleep in the same house over twice a year, nor

to eat at the same table more than thrice in succession. Now, what would be the effect of a plan like this, carried out with energy ; such an energy, indeed, as the times of the world now most imperatively demand ? Some of the first and more immediate results would be, that

1. A large class of our worthiest, best educated, law-abiding, most influential, and competent men, would be relieved of that crushing apprehension of want, which is enough to cripple the energies of the stoutest heart.

2. The gospel, as to its great essentials, would be preached to thousands every day, who do not now hear it, in its purity, once a year, or even in a decade, in places not a few, even on this side the Mississippi River, as I know.

3. From the very first week, the health of these men would improve, in nine cases out of ten, while the ease of preaching, being a daily business, would steadily increase, whether they had Bronchitis, Throatitis, Lungitis, or any other kind of "itis,"

4. By eating and sleeping at different houses every time, they would have opportunities of offering a prayer here, of reading a chapter there, and dropping a word of exhortation yonder, to some diffident boy, some shamefaced girl, some rough farm-laborer or neglected servant maid, which *might*, yes! would, with demonstrable certainty, spring up afterwards to the fruitage of a Webster, a Catharine, or a Joseph Hume. How are the watchmen sleeping, while the day almost breaketh, the time for their labor almost gone !

Be assured, Christian men and women, the Sebastopol of the Prince of darkness will never be taken, as long as you and your ministers work but one day in seven. If I understand aright, you enlisted "*for the war*," not for one-seventh portion of it. Religion and preaching must be an every day work to every one of you, or the millennial day glory will never dawn on your eyes ; especially while so many of your leaders, your clergy, are on the sick list. There is full, there is double work for every one of them ; the church cannot afford to have a single hand sick ; wake up, then, to some such plan as I have now suggested, and its heaven-saving effects will not cease, till the last wave of time is rolled into eternity's ocean.

These are not mere sounding words, the jingle of a well-turned sentence, but a great truth, that work banishes sickness,

that hard, steady labor promotes sound health, *with constantly increasing capabilities of mind and body*, while such an entire immersion in soul-saving, as every day preaching would involve, would in time give a presence, a moral power to the speaker in every emotion of his heart, in every glance of his eye, in every expression of his countenance, almost equal to the eloquence of an angel. It was the brightness of Moses' face, when he had been forty days in communion with his God, which carried with it a power, almost supernatural, over the hitherto impenetrable hearts and consciences of the Israelitish multitude.

As confirmation of some of the statements made, I give here the illustration of facts in the case of Dr. Williams, who is even now preaching with almost youthful vigor, and with more than youthful efficiency, three times every Sabbath day, at the age of seventy-five years. Fie upon you, ye sickly folk, yet in your twenties, whom a single Sunday's discourse "*lays up*" for the balance of the week; go to, crack rock, peddle books on commission, do anything honorable to secure the means of purchasing a horse, if your Christian brethren around you are not noble-hearted enough to furnish you, and like good old Father Williams, scale mountains, penetrate valleys, ride miles by the thousand, and by it get the health which he has, and which these very same things helped to secure to him, and like him live in usefulness, and efficiency, and honor, to the same green old age. But start not out, unless the minimum salary I have named is guaranteed by the church, whose servant you are; on the ground that *the laborer is worthy of his hire*. A common drayman gets two dollars a day, and surely an educated clergyman is worth a drayman's wages, when it is considered that his mission is not to lift up bales and boxes, but to raise up men; not to transport bags and barrels along the highway, but to conduct humanity to heaven. If the church will not sustain you, then you are free to lay down your tools, as her public servant, and to shake the dust from your feet as her disgrace and her anathema. Working for nothing and finding oneself is not the requisition of the Christian system; a man may do it, but his Master does not require it of him; no man of reflection can possibly entertain such a sentiment for a moment, if considered maturely.

The point I am arriving at is the restoration to full health and to capabilities of full ministerial duty of the large number of clergymen, who are now more or less inefficient in consequence of ill-health; of health lost in the service of the church. A soldier disabled in trying to shoot his brother man, is at once placed on the pension list, but a clergyman whose youth and manhood have been spent in the effort to throw around this world a chain of love, and raise it up to heaven, if he is disabled in his God-like work, is turned out to die like an old dray horse.

The first step towards their regeneration is to place them and their families above the fear of want; a second means is to present to their eyes an open door of labor in the good old cause, around which gather the fond associations of youth departed; even like the old war-horse, the first sound of the trumpet "to charge," will of itself awaken them out of half their ailments; for be assured, that a man who has been once a clergyman at heart, will never cease to be one in will, whenever there is a way.

These two items—relief from the fear of want, by the securement of a liberal salary, and the prospect of immediately entering upon their favorite work,—would at once produce such a reaction in the nervous system and that of the blood, as would make of this estimable class, new men; while being followed up by the healthful influences of horse-back exercise, of out door air, of change of food, and of a new object ahead, some new point to be gained, every hour, there would be a change of bodily health for the better, which, if any medicine could produce, would give its possessor, in a single year, the wealth of Crœsus a thousand times told. As confirmatory of these views, and as food for serious consideration, I will close this, without further remark just now, with a communication from the ably conducted Baptist paper, the *Watchman and Reflector*, Boston.

"The reverend and venerable Dr. Williams is closely connected with the family of John Henry, who in 1693 suffered martyrdom in London, and is considered by many as the "morning star of the reformation of Cambria," and the originator of the first proposal of the movement of the Pilgrim fathers to this country. Mr. Williams inherits no small portion

of the noble spirit of the martyr. He is pastor of the Independent or Congregational church at Troedrhindalar, in Wales, and for fifty years has maintained a high reputation throughout his native country as a preacher and pastor, and is yet a hale and vigorous workman. He is the oldest minister in Wales, and though now seventy-five years of age, preaches regularly three times every Lord's day. He began to preach when he was twenty-one; was ordained a pastor in 1803, and for some years his labors were of the most arduous and self-denying character; and though his engagements have been varied and laborious, and have compelled him to take frequent journeys across the mountains, and almost pathless wilds, through rain and snow, he has never once been disabled from preaching. In his younger days he was considered a splendid horseman, and even now he would tire many a hunter. He must have spent some years in the saddle, for the number of miles he has traveled on horseback is almost incredible. As the apostle of Breconshire, and as a regular preacher for forty years, at all the large out-of-door gatherings in North and South Wales, his traveling has been beyond reckoning.

The church at Troedrhindalar, of which he is pastor, has had only three ministers during the last one hundred and sixty years. The present pastor has held his office for fifty years; his predecessor, the Rev. Isaac Price, was the minister for fifty years; and his predecessor, the Rev. Thomas Morgan, was the minister for sixty years. Mr. Williams testifies that during the whole of these one hundred and sixty years, the church has enjoyed uninterrupted peace and harmony. During his pastorate alone it has received above fifteen hundred into fellowship.

HOW TO LEAVE CHURCH,

SHUT YOUR MOUTH AND MOVE ON.—That tells the whole story. To spread out all the advantages, as the subject merits, would require several pages. City human nature is to be always in a hurry—it is a necessity. We must be in a hurry, or out of bread. Five minutes is half a dollar or half a thousand to some business man in New York, in character or money in almost any day in the year. Banks are closed at the

moment. All the great lines of rail cars and steamboats leave at the moment, and that moment lost, is twelve or twenty-four hours gone forever. Many a reader will acknowledge a decided feeling of irritation or impatience, if not actual mental anathema, at the inconsiderate practice of many church goers, of stopping to shake hands in the aisles, at the close of religious services. This leads to exchange of compliments, and inquiries and answers, standing still the while, and thus hindering all the crowd behind them. Others reserve their loitering until they reach the door-steps, and then take a deliberate view of the throng before them, apparently satisfied with having reached the fresh air themselves. There is scarcely ever a religious assembly, at which there is not one or more persons whom some urgent business—some sick child, or suffering parent does not call away in all haste, compatible with the decencies of the occasion, and no one has a right to deprive me of the earliest return to loved ones at home. Not only is that minute lost to me,—and how long is even a minute to the suffering expectant one there—but an equal time is lost to the fifty or five hundred who may be behind me. To those who aim to "*Do justly and love mercy,*" I commend reflection on this point.

Besides, when I have heard a good discourse,—when I have been really fed in the sanctuary—I don't want to be irritated out of it, by a thoughtless loiterer, who thus makes me run the risk of losing an engagement or missing an appointment. Then again, when one has been warmed up religiously by a heart-searching gospel sermon, and his whole soul is subdued by the soothing influence of Bible preaching, it falls harshly indeed upon the ear, to have remarks made, whether of idle compliment, or cold formality, or profane mirth. Not long since, in a Fifth Avenue church, I was obliged to listen to a lady in the aisle, remarking to a gentleman, on the comparative merits of a dinner of soup or one of mush and milk. She averred they were both excellent—for poor people; for I soon learned she was connected with a benevolent soup society, or a soup benevolent society. That did alter the case some; for it is an old time maxin of mine, that *the case being altered, alters the case.* Still, altered as it was, the sense of the ridiculous had got such an ascendancy, that every idea of the ser-

mon, if it had any, took to itself wings and flew away, and what is more, they never came back again; and for hours after, there were floating about in my brain, images of poverty and Fifth Avenue, gospel soup, mush preaching, philanthropic barege, muslin de'laines, cashmere shawls. The preaching of that day was lost to me. I had understood, before, that the gospel was "*bread*"—that it was the "*pure milk of the word*;" and on one occasion, in the little English chapel in Paris, not far from the Champ D'Elysees, that it was the real *Eau Devie*, and ought to be drank freely; but that it should be mixed up in my mind with such things as "soup," "stirabout," "mush," yes, vulgar "*mush*," is too bad.

But near that lady there may have been another, upon whose heart the sermon had fallen with penetrating power, whom it had *almost persuaded to be a Christian*; and as he was slowly passing out, he might have been just on the point of deciding to *be a Christian now*. Would not the sound have fallen upon his ears as Milton's doors, turning upon their rusty hinges, "*grating harsh thunder*." The sound of *MUSH*!

Not very many years ago, a young man had been deeply impressed with the importance of religion, and concluded that after the service, he would call upon the minister for conversation and instruction; but a person near him was overheard to say, "What a tedious sermon that was;" he immediately reflected that surely his feelings were overwrought, and that he had attached more importance to the discourse than was merited. The result was, he did not call upon the minister, and died several years afterwards, never having had a return of those serious feelings. Humanly speaking, this man was almost saved; died, having been in sight of heaven—but never reached there. He died not far from home; but never got nearer!

But this subject has a bearing on health, of greater importance than many might imagine. If churches are chilly, the sooner you get out after service, and walk briskly, so as to wake up the circulation, the greater will be your chances of not taking cold.

Usually in cold weather, churches become warm—almost oppressively so—towards the close of the services; the thermometer approaching seventy degrees, causing in many actual

perspiration. If you go immediately into the street, and the sun gives no sign of thaw, there is a change in a moment's time, of some forty degrees. Under such circumstances, walking slow and conversing, the raw wind penetrates the clothing and chills the skin, while a cold dash of air is thrown in upon the tender lungs at each word or two or sentence, through the open mouth; thus in a moment's time checking external perspiration and chilling the whole lungs. But suppose you walk fast; that creates a vigorous throwing of the warm blood to the skin, to the surface, and counteracts the effects of a cold wind, to a very considerable extent; while, if the mouth be closed, the cold air is not at once thrown in upon the lungs, enervated by breathing hot air for two hours; but it passes up the nostrils, and making a circuit through the head, down to the throat, is thus thoroughly warmed before it gets to the lungs, and causes no shock at all. It is the neglect of this simple precaution, which originates colds, and not unfrequently fatal ones. Many persons are kept from going to church because they "*are sure to take cold there;*" though I have not known a person to avoid the theatre, the concert, or the opera on that account.

I do not advise by any means that persons should bolt out of church as if the house were on fire. For common decorum requires a pause after the benediction has been fully pronounced; but when you have once left your pew, move on with decent pace; make no pauses: engage in no conversation with any one, until you have reached the side walk, and if when you get there, your sense of propriety allows you to stand still, obstructing and staring at passers by, be it so. It is not quite so objectionable as barricading a church aisle.

Taking every view of the case, a short practice will convince any observer of the advantages physical, polite-i-cal, and religious, of following the advice at the head of this article—" *In leaving church, shut your mouth and move on.*"

TO PREVENT OUSTING.

If you want to go to a church other than your own, and do not want to be marched in and out of the pew two or three times in the course of the service, go early, take a lady with you, ask the sexton for a seat, go in first yourself to the far-

ther end of the pew, and let the lady follow ; you will be well paid in the feelings of relief from the annoying apprehensiveness, that every person nearing the pew door is the owner or lady, to whom it is necessary to pay the accustomed deference of getting up and allowing them to pass in.

The history of this valuable discovery of mine may be instructive. In 1843, I happened to be in Philadelphia at the time when persons were returning from the springs and other places of public resort. It was announced in the papers that Dr. Bethune had returned to the city, and would preach next day, (Sabbath) ; the public were invited to attend. Having a desire to hear the celebrated poet-preacher, I went, taking with me a southern gentleman, an invalid. We went early, to prevent disturbing others, and were shown to a pew in the central block. I was reading a hymn, and on looking up, noticed a man and woman standing at the pew door. I interpreted a nod of the head from the former to mean that he was the owner, and wanted us to come out and let his companion in ; accordingly, she passed in and took the seat farthest from the aisle, and he occupied the one next the door ; not observing any intimation that we should return, we went to the vestibule and asked the sexton for a seat ; he said we could find seats in the gallery, but my friend could not conveniently go up stairs ; so we waited in the vestibule until the congregation appeared to be all collected, when we went in again and occupied the bench up against the wall nearest the door, which seemed to be free to all. My friend was by this time so wearied in body, and ruffled in mind, that the sermon did him no good at all. I was sorry for it, because it was the last he ever heard. As for myself, I had become case hardened ; intercourse with the world and travel had rhinocerosed my sensibilities, and I employed myself in devising some method of effectually preventing the recurrence of such a *contre temps*. The result was three resolutions :

1. Go to no church but my own.
2. If called occasionally to go to another church, without public invitation, to take the seat without cushions or books nearest the door, usually appropriated to negroes and "poor white folks."
3. If by public invitation, construing it to mean that seats

are free to all who come, to take a lady, go early, and pass into the pew before her.

I have found this an unfailing recipe, and it is worth being remembered, if you are modest or ugly and conscious of it, do not like to be seen. If you are handsome and well dressed, take the usual method, and you will have several opportunities of attracting the attention of the whole congregation.

HOW TO BE ELOQUENT.

Eloquence consists in feeling a truth yourself, and in making those who hear you, feel it. Oratory is not vociferation ; it is not stamping a hole in the platform, nor beating all the dust out of the cushion of the pulpit ; nor tearing off your coat-tail in the violence of your gesticulations, a la Gavazzi ; it is not holding the breath until the face is purple and the eyes blood-shot ; it is not hissing through the teeth like the fizzie of a squib, nor crouching down, then bounding upward like a wild cat springing on a 'possum ; nor ranting about from one side of the rostrum to another until the skin is drenched in perspiration, and the body weakened into helplessness : you are not eloquent in all this, unless it be for the grave, for it is suicidal. I will tell you how :—The minister of my youth preached thus and perished—went from health to the grave in twenty-four hours. He was an earnest speaker in a small church, in cold weather at night from home ; he was invited to the house of an elder near by ; it was late, and they ushered him into their best room, seldom used except by the most favored ; no fire was kindled, the sheets were cold and damp. Being modest he said nothing, but hoped no harm would result from it ; but harm did result—the perspiration was checked at once—the efforts of the day had produced such physical exhaustion, that there was no power of reaction ; the result was a congestive chill, terminating fatally in a few hours. Not long since, a gentleman came to me, who had been an effective political speaker ; after the close of an exciting address, he rode several miles in a cold east wind, checking perspiration, falling on the throat, travelling downward to the lungs, and he will not live sixty days. The lives of ministers, oftener than those of

any other class of persons, are thrown away in this manner constantly. The February number for last year advises as to conduct under such circumstances. I, as a world's wanderer, found out a long time ago, *that very often, the best side of a bed was the outside*. If the minister just referred to had lain on the bed with his clothes on, and drawn the cover over him, he might perhaps have rumpled his shirt collar or his dickey-bosom ; but then he would, humanly speaking, have been alive to this day, working for the Master. It is wonderful, what multitudes of men blunder along life's pathway in utter thoughtlessness ! This excellent gentleman was a fine scholar, and a leader of his brethren ; he was our neighbor, and came in one day to request a younger brother to come and stop a hole in his fence to keep the pigs out from the street ; he said he had been thinking how to do it himself, but could not make it out. He reminded me of another, some say it was Sir Isaac Newton, who had a favorite cat, and she had a parcel of kittens ; as the weather was cold, he concluded to have a hole cut in a side door to enable her to come in and out ; when that was done, it occurred to him that there was greater need for the little kittens to come in and get a warm once in a while, so he had a small hole for their accommodation cut beside the large one. And so it is with many learned men ; they will not think about what they deem small matters, and in consequence often lose life, and with it all things. Let all remember, then, that perspiration suddenly checked in the way just named, or in any other, slays annually its thousands. Not even an "*iron constitution*" can bear with impunity suddenly checked perspiration.

Eloquence, as I was saying at the commencement of this article, is not in the tempest or the tornado ; not in the rolling of the thunder nor in the coruscation of the fierce lightning, for inspiration says, it is in the *still small voice*, in the murmurings of the gentlest zephyr. So it is with man among his fellows ; it is not boisterous wordyism, but calm and earnest truthfulness. We need more of heart and less of voice, if we would carry men with us, and take them captive against their will. In the stern, hard, dry place of a court-room, tears spring unbidden to eyes that seldom weep, as the judge passes sentence of long years of imprisonment or a terrible death ; but

whoever heard of a judge being boisterous there? And is not every sermon a "*savor*" of endless death to some? Be assured, our clergy must feel more; until then, the preaching of the gospel will be still, for the most part, as sounding brass, or a tinkling cymbal.

THE FOOD WE EAT.

Men, women, children and cattle have been within a year past, and are now, starving for the want of necessary food, in a country too, capable of feeding abundantly a population fifty times greater than at present. It is stated that in Polk and Floyd counties, Georgia, there is such a scarcity of provisions, that many of the families are almost starving, and public meetings are called, to adopt measures of relief, in this year of 1855.

This state of things is attributed by some, to the want of rain or other unpropitiousness of season; by others to the high price of provisions, dependent on the European war. But reflection will perhaps convince all that the real reason is, too many people are trying to get along without work—to make money by speculation. Too many parents consider labor degrading, and consequently push their children into the professions, into salaried positions, when in reality they are far better adapted to the plow. Manual labor everywhere merits respect and honor. I have never pulled off my hat to man or woman born; but I do instinctively raise my hand to the brim, when I pass an iron foundry and see the men all blackly begrimed, patiently working hour after hour in sweat and heat and dirt, and for a remuneration too, which barely covers the necessities of life for them and theirs; showing, however, they prefer thus to live and drag out an existence of toil, rather than by questionable practices, by gaming, by going in debt through false pretences, then failing full-handed, live the remainder of their days in idleness and ease. No man of reflection can help respecting such men, any more than he can help looking with contemptuousness on the well dressed loafer, or the aristocratic spendthrift who would not care to be seen talking to the toil-worn workman. And yet although we all know this, we turn right around and bring up our children to a mode of life which

exempts them from manual labor. Thus it is, that people are starving in this most fruitful portion of the habitable globe. Not because of the potatoe rot, or from want of rain and fruitful seasons, but from the inconsistencies of parents in the middle and upper classes of society.

But the evil is upon us, and we want present relief; and to that end I propose offering some suggestions on the true economy of food. If we have not a good deal of it, and have but little money to purchase, the obvious plan should be to ascertain what kinds of food are most nourishing and cost least; and what are the most economical methods of preparation. For many of the facts I shall use, I am indebted to that useful and ably conducted weekly, the "American Agriculturist," published in New York, by Allen & Co., at two dollars a year; and also to the *Scientific American*, which needs no commendation—for it commends itself weekly to its tens of thousands of prepaying subscribers.

The most nutritious articles of food are meats and the cereals: that is, corn, wheat, oats, rye, &c. Vegetables are the least nutritious, and in cities especially, the most expensive; such as turnips, cabbages, parsnips and the like. Vegetables then being expensive and least nutritious, and as meats are not used by many from principle, and by a larger number from want of money, and moreover, as it ought not to be eaten but once in a day except by those who work hard, I will confine this article mainly to the consideration of the cereals and their preparation, of which the chief is

GOOD BREAD: AND HOW TO MAKE IT.

To make good wheaten bread, take a handful of hops, pour on three pints of water; boil, strain, and to the liquor add three large potatoes, after they have been washed, pared and grated, being stirred in while the liquor is boiling; then add one tablespoonful of salt, one tea-cupful of sugar or molasses, and thicken with a spoonful of flour; pour it out, and when cool enough, add yeast sufficient to rise it; when light, put it in a cool place, for use.

Next, pare and cut two quarts of potatoes, boil them in water enough to mix one gallon of sponge; when well boiled, wash and strain through a cullender, stir in flour while hot;

when cool enough, stir in a tea-cupful of yeast—then set to rise; next morning make up your bread in the usual way; when light, mould it into loaves and let it stand until fit to be put into the oven. After it is baked, lay it on a wooden shelf to cool; when cooled, wrap it up in a cloth of some kind to keep it from drying and becoming hard.

TO MAKE CORN BREAD.

Being a native of the land of “corn dodgers,” I speak of what I have seen. My mother used to say that saleratus was poison—so it never appeared on our table in any form. The real, genuine, original “corn bread” is made as follows:—

Sift the Indian or corn meal, so as to be sure there are no bugs, crickets, spiders, sticks, nails, pebbles, &c. in it. By the way, our flour was sifted also. Stir as much water in this coarse sifted meal as will just make it stick together; take up a double handful, lay it over on one hand, flattening it a little with the other; lay it in the skillet, having been first greased a little. Usually, three of these handfuls fill the skillet, one “dodger” being laid beside the other; place the skillet on the hot coals and ashes, put on the lid, and cover it with the same, (from wood,) and when baked sufficiently, place them immediately on the table, in the shape of three *real* “pones” of bread; open one side-ways, put in a lump of fresh grass butter, and eat *ad libitum*. This is the way the negroes make it for themselves. The whites prefer to use milk instead of water, adding butter and eggs before cooking. Either way, the bread is delightful. But it cannot be made thus in the East, because our millers will persist in grinding it so fine, that it mixes into a paste, and in baking, becomes hard as a rock, unless it is puffed up and poisoned with saleratus, soda, cream of tartar, or some other physic.

HOMINY

Is another cheap, nutritious and delightful article of food. Having been raised on “Hog & Hominy,” I speak from the card. There is virtue in the original hominy mill; so I will begin at the beginning, and tell all about it. “Our John” was a manufacturer of hominy mills, and was great on wooden brooms, (“scrub brooms,” as we called them); and here, I

almost drop a literal tear to his memory, as he has just passed away, faithful in his old age to the last hour; for he was drowned in some unaccountable manner, while watering the plow horses. We never felt any hesitancy "a long time ago," in entrusting to him any amount of money; a more faithful, honest-hearted fellow never lived, and I trust he may look down and see by these lines, that he is not unhonored and forgotten.

But the hominy mill: A log was cut, four feet long and from twenty to thirty inches across. It was set on end, a fire kindled on the top, and kept burning until it was burned out in the shape of a bowl, large enough to hold a peck or more. This was called the "*hominy block*;" a few handfuls of corn, in the grain, were put in at a time, and with a wooden pestle, were pounded, until each grain was broken into four or five pieces. The chaff was blown off; some of it was placed in an earthen vessel, with just enough water to cover it, and let stand all night; early in the morning it was put on to boil, and kept boiling slowly, all day, stirring it occasionally, and adding water, just enough to keep it from burning. It may then be placed on the table, to be seasoned and eaten as each one may fancy. Some put salt on it; others butter, others molasses, others eat it with fresh milk. It is as good cold as warm. If any is left, it may be made into cake next morning, and warmed up with a little fat or butter. Nothing better, safer, cheaper and more nutritious, can be eaten, and it is wonderful, that in the great scarcity of provisions at this time, more of it is not used. It is as good with sugar or molasses, as in any other way, and children will revel in it thrice a day for weeks together; and sugar too is the only article of human consumption that is cheap at this time, as far as I remember; and more, it is very highly nutritious, as well as healthful. And as corn may be easily kept from one year's end to another, a poor man may snap his fingers triumphantly at beef steaks, 25 cents per pound, at two dollar potatoes, and thirteen dollar flour, by purchasing

Eight bushels of shelled corn, say	\$8 00
One barrel brown sugar,	11 00
A hominy mill,	7 00
	<hr/>
Total,	\$26 00

Upon this outlay of twenty-six dollars, a good sized family, with a few other articles of trifling value, may subsist, may live, and will certainly fatten, for six months.

I here take occasion to say, that the *Scientific American*, of May 5th, 1855, page 268, describes a family hominy mill, to be obtained from the patentee, *B. Bridendolph, Clear Spring, Washington county, Maryland.*

This mill is so arranged, that it will grind corn and cob for cattle, or grind the corn grain into hominy; or finer, into meal. A hand power will make a bushel of hominy in an hour, while a horse power will grind from fifty to eighty bushels a day.

The two following tables, prepared by *Orange Judd*, the industrious editor of the *American Agriculturist*, are highly useful and instructive in their practical bearing on the economy of food.

TABLE NO. ONE.

100 lbs.	Muscle forming elements.	Fat-forming elements.	Relative proportion of each.	Husky or woody-fiber.
Barley,	14 lbs.	64 lbs.	1 to $4\frac{1}{2}$	15 lbs.
Beans,	26 "	42 "	1 to $1\frac{3}{4}$	10 "
Beets,	2 "	12 "	1 to 6	(?)
Buckwheat,	8 "	54 "	1 to $6\frac{3}{4}$	25 "
Carrots,	$1\frac{1}{2}$ "	10 "	1 to $6\frac{2}{3}$	3 "
Corn,	12 "	77 "	1 to $6\frac{1}{2}$	6 "
Oats,	17 "	66 "	1 to 4	20 "
Peas,	24 "	52 "	1 to $2\frac{1}{4}$	8 "
Potatoes,	2 "	19 "	1 to $9\frac{1}{2}$	4 "
Turnips, (field,) . . .	$1\frac{1}{2}$ "	9 "	1 to 6	2 "
Do. Swedish, . . .	$2\frac{1}{4}$ "	12 "	1 to $5\frac{1}{2}$	2 "
Wheat flour,	11 "	79 "	1 to 7	
Wheat bran,	18 "	6 "	1 to $\frac{1}{3}$	55 "
Cheese, (whole milk,) .	28 "	27 "	1 to 1	
Do., (skim-milk,) .	45 "	6 "	1 to $\frac{1}{8}$	

TABLE NO. TWO.

	Cost.	Muscle-producing elements.	Cost of muscle producing elements.
Barley,	\$1.50 pr. bu.	8.4 lbs.	18c pr. lb.
Beans,	2.50 "	16.6 "	15 "
Corn,	1.10 "	6.7 "	$16\frac{2}{3}$ "
Oats,	68 "	5.2 "	13 "
Peas,	2.00 "	14.3 "	14 "
Potatoes,	1.50 "	1.6 "	94 "
Turnips,	50 "	1.2 "	41 "
Flour, (fine,)	12.00 per bbl.	22.0 "	54 "
Flour, (unbolted,) . .	11.00 "	24.8 "	44 "

These tables will richly pay their patient and mature study; for their practical use will save many a dollar to the industrious poor. The estimates will be better understood by remembering that the *muscle-forming elements* means *strength*—the strength of labor—or you might better term it “labor power.” For example, eighteen cents worth of barley gives one pound of *labor power*. A bushel of barley gives over eight pounds of *labor power*. We may make a comparison in parallel lines, to render it clear and memorable. At the prices above named,

One pound of labor-power from potatoes,	costs 94 cents!!
“ “ “ “ “ fine flour,	“ 54 “
“ “ “ “ “ unbolted flour,	“ 44 “
“ “ “ “ “ turnips,	“ 41 “
“ “ “ “ “ barley,	“ 18 “
“ “ “ “ “ corn,	“ 17 “
“ “ “ “ “ beans,	“ 15 “
“ “ “ “ “ peas,	“ 14 “
“ “ “ “ “ oats,	“ 13 “

After all, “Sawny” is not only a money-making machine, but a philosopher; he revels in oat meal porridge on principle—on the solid principle of its helping him to do the most labor at the smallest possible money cost. But Jonathan won’t eat oats, and it isn’t worth while to talk about it. So we fall back on beans in general; but being a Kentuckian in particular, I’ll stick to the corn—that is, in theory. As to actual practice, I must say I do not particularly like corn bread. Our mother being an Englishman, used to say it tasted to her like sawdust; so we imbibed her prejudices, which remain to this day. —But I have no doubt corn bread is good, judging from its universal appearance on western tables.

Beans then, as an article of food, are six times cheaper, at two dollars and a half a bushel, than potatoes at a dollar and a half a bushel; that is, give six times more substantial nutriment.

CABBAGE,

not from the tailor’s shop, but the product of mother earth, would, says the “*Country Gentleman*,” soon become the leading article of human food, if cooked thus:—Boil it by itself, in pure water, till cooked perfectly soft, then serve up, adding

butter and salt to your liking, without vinegar or pepper." One pound of cabbage seed will yield 24,000 plants, and about eight thousand plants are required to an acre ; with such productiveness, I accord with the New York Tribune, when it declares in an able article on "starvation prices," that it is the duty and interest of every man who owns a piece of land, wherever he can sow a bushel of seed, not to allow the spring to slip by without doing it.

THE USE OF FRUITS.

While on the all important subject of eating, I may as well make a few suggestions as to their use, although this article is already long.

Some people have a perfect *phobia* of fruits—especially in summer time, when most abundant, most perfect and in their season. As there is no help for the ratiocinative capabilities of such folk, we will pass them by, and address our remarks to people of plain common sense ; that happy class who have no kinks on either side of the skull.

Fruits and berries of every description, if properly used, are the great preventives of all summer diseases, of fevers, fluxes, head aches, side aches, neuralgias, blue devils, dumps didoes and desperations.

How ?

Because their natural tendency is to prevent constipation, and by keeping the bowels soluble, that is, daily acting, they give an outlet to all febrile and bilious "humors," thus keeping the system cool, and carrying from it all its excess of blood. Our perversity takes everything in its season but fruits. Even a pig is tabooed in summer ; but fruits we muss up, and distort with sugar, and molasses and spices, to be consumed in winter time, when we don't want any cooling off. But that is always the way with people of uncommon sense ; so we folks who are fortunately lower down in the scale of practical life, may luxuriate in the greater abundance. I may be told here that General Taylor was killed by a dish of fruit, and so he was ; and that multitudes of children in cities are destroyed by eating "*such trash*," as it is called, and so they are—not ; for only rich people can afford to buy fruit at any season of the

year, in large cities ; and in the summer time they take their children out of town.

It was not the fruit that killed the honest-hearted old soldier ; but it was the ice and cream he took with it, while the system was exhausted with heat and fatigue, consequent on the ceremonies attendant on laying the corner stone of the Washington monument, on the fourth of July. This might not have been sufficient, had he not within a short time after, while these articles were still but half digested, eaten a very hearty dinner, contrary to the express remonstrances of a friendly physician who was present.

Fruits and berries are healthy every day of the year, whether a man is sick or well ; actual observation has established the fact, that fruit is medicinal even in diarrhoea, inasmuch as it has a curative effect, when properly used. It is a first truth in allopathic medicine, that in almost every disease, the bowels must be kept free ; and that is the natural tendency of fruits and berries of every description. I know from actual observation, that there is not a more healthy class of people in the world, than the negroes who work in the cotton fields and sugar plantations of the south ; to look at them working in the hot sun of 112° Fahrenheit, and breathing the clouds of dust which in a dry time arise from the use of the hoe, one would think that they would actually melt ; but they neither melt nor die, but will work all day and go home at night, sing songs and "*dance juber*," by the hour—in which I have joined, and therefore am a competent witness ; for in younger days, I delighted "immensely" to peer about and look—how look, reader ? There are many ways of looking now a days : I did not look under or over or around things, but straight at them, and that is precisely the reason I know so much according to the unanimous opinion of *me ipsum*.

Well, what has a cotton plantation, which John Mitchell wanted so badly and didn't get—what has a cotton plantation and its "*hands*" to do with the healthfulness of fruit, the very thing they never see ? That is true, but it is necessary to eke out copy, lest I should tell you so much important truth you cannot remember half of it. But let us go back and "*make the connection*," a thing which railroad companies and hungry hotel keepers do not always do, *on purpose*. I was saying,

that in the hottest fields of the south, and under the hardest labor, the laborers thrive and shine—yes, literally shine, as any well-fed negro will do; well, these “hands” have two actions of the bowels daily, that is, I have questioned them on the subject, and they told me so. It is fair, then, to infer that a free state of the bowels in summer time is an attendant of sound robust health; all know that fruits have that tendency, and consequently they must be healthy. The banana of Cuba is the meat and bread, the all and all of the slave population; they can live wholly on that alone, as I have seen them do, for weeks together, and the banana is nearer in its nature to fruit than any thing else we know.

Now, reader, if I have not convinced you of the value of fruit in summer, just let it alone, and send your share to Forty-two Irving Place, New York, and I will receive it with many thanks, and cure up your throat and knock the consumption out of you for — a consideration, that is, beside the fruit present. One poor fellow, two or three summers ago, kept me supplied with fruit all the season, more than I wanted, so I sent it around to friends: yet I didn’t cure him, he died; but he didn’t follow the directions, and of course I was not to blame; among the chief of these was, uniformly, *pay as you go*, but he forgot that, and perhaps that was the reason I did not cure him. But to come at once to the conclusion of the whole matter, it only remains to tell

HOW TO USE FRUITS

In the summer time, so as to derive from them all those nutritious, delightful and health-giving influences, which a kind Providence intended doubtless should follow their employment. Fruits and berries should be ripe, fresh, perfect—should be eaten, the earlier in the day the better, not later certainly than three o’clock in the afternoon—should be eaten alone, unless with loaf sugar, not within two hours of eating any thing else, and drinking nothing within half an hour of so eating them.

The reason for these restrictions I cannot here add, after such a long article; but for the present, the reader must search for himself; in the mean while, let him use fruits and berries as directed, and he may do it without restriction as to quan-

tity, and will find them to be among the most delicious, as well as the most healthful and invigorating aliments in all nature.

MONEY A MEDICINE.

Prosperity is the best pill, it wakes up the failing pulses of life, and renovates the whole machinery of man. Take two poor men who are equally ill, to whom exercise is alike applicable, condemn one to the unendurable drudgery of walking a mile thrice daily to a certain post, and when he gets there to turn round and walk back again; and let another spend an equal time in collecting bills, or obtaining subscriptions at a per centage, which clears him ten dollars a day, if he is diligent; it is easy to conjecture which of the two will convalesce the more rapidly. One thing I am certain of, making money helps *me* amazingly, it is the elixir of mind and body both. This idea of the hygienic value of money on men is strikingly illustrated in the report of M. Vellerme, as the Secretary of the Poor Law Commissioners in Havre, where the average age of the rich is twelve years greater than that of the poor.

1088 prosperous persons died at an average age of 42 years.				
4791 middling class	"	"	29	"
19849 poor	"	"	20	"

Therefore, as it is easier to take money than to take pills, I advise my readers, one and all, as a means of long life, to get rich by prudent industry and honorable economy.

A LIFE-SAVING THOUGHT.

An amount of sickness, suffering and death will be saved to multitudes during any spring and summer, if the suggestions which I am about to make were attended to.

Children eat for three objects :

1. To keep them warm,
2. To supply the wastes of the system,
3. To afford materials for growth.

Hence, children who are in health, are always hungry, are always eating; we can well remember the happy time

when we could eat apples all day, and melons and grapes and gingerbread and candies, besides the regular meals of morning, noon and night. But in mature life, the experience of each will tell him how changed; the reason is, one object of eating has ceased to exist—we grow no longer, and nature, with her watchful instinct, steps in, and moderates the appetite; for if we ate as when we were children, very few would survive a third of a century.

The objects, then, for which men eat are two only: first, to keep them warm; second, to supply the wastes of the system—and whatever is eaten beyond what is necessary for these two things, engenders disease in every body, everywhere, and under all circumstances, and never fails, no more than fails the rising of the daily sun, for nature's laws are constant as the flow of time.

No man works as hard in summer as in winter, consequently the wastes of the system are less; therefore a less amount of food is wanted in summer than in winter. The supply must be regulated by the demand.

Again, we eat to keep us warm. Some articles of food have ten times more fuel than nutriment. [See *Bronchitis and Kindred Diseases*, 8th ed., p. 290.] It must therefore be apparent, that we do not require as much food in summer as in winter for this reason also, that there is not the same demand for heat, and kind nature, ever watchful, steps in again and takes away our appetite as soon as the warm weather begins. All of us are sensible of a diminution of appetite even in early spring. But forgetting the natural reasons for it, we begin to think we are not well, and either by tempting the appetite, or taking tonics, or "*forcing*" food, crowd the system with more aliment than the body requires. For a while, the bodily powers, with the excess of winter vigor, are able to work up this extra supply, and convert it into blood, but there is no use for it all, it is not called for, and it accumulates in the body, stagnates, or, in medical phrase, causes "*congestions*." Congestion in the brain, causing us to feel dull and heavy and stupid and sleepy: congestion in the stomach causes loss of appetite: congestion in the liver gives rise to nausea, sick headache, diarrhoeas, dysenteries, and the whole catalogue of fevers.

The brute creation, obeying their instinct, are not troubled with *summer complaints*, and the thousand ills which affect and destroy men. But we overpower our instincts, and making ourselves the slaves of appetite, contrary to reason, perish in multitudes. Investigations have shown, that *we require in mid-summer, near one-half less food than in mid-winter*. I throw this great practical truth before the people, and for the present, leave it.

For the *Journal of Health*.

BE CONSTANTLY EMPLOYED.

We believe it is universally observed, by such as have looked upon life with a thoughtful eye, that those whom necessity requires to be constantly employed, are the most healthy and cheerful among mankind. A constant employment of time, is therefore conducive to health and happiness. It has been wisely ordered by the Ruler of the Universe, that man should obtain a livelihood by the sweat of his brow, and that this very labor should give health to his body, and contentment to his mind. Nature, by her mysterious promptings, teaches us all that exercise is necessary; for unless all the muscles are daily called into use, they will soon decrease in size and power. So without proper exercise, our mortal frame will soon be shorn of its strength. By being constantly employed, it helps to while away many an hour which would otherwise have been spent in thinking of the unhappy past. By being engaged in some pleasant employment, your sadness has no time to fasten on your spirits. Employment prolongs life. It is true it cannot subdue death; but it can defer that hour, and cause many enjoyments to linger around our pathway, and make it a pleasure to live. We would earnestly request you, dear reader, to employ a portion of your time in worshipping God. You will then pass your days with comfort to yourself and those around you, and when the ties which bind you to earth are dissevered, you will receive the welcome plaudit, "Come ye blessed of my Father, inherit the kingdom prepared for you."

MAHALA.

HALL'S JOURNAL OF HEALTH.

OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS: FOR WHATEVER BEGETS PLEASURABLE AND HARMLESS FEELINGS, PROMOTES HEALTH; AND WHATEVER INDUCES DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

VOL. II.]

JULY, 1855.

[NO. VII.

INHALATION AND CONSUMPTION.

IN the outset we propose some first truths, which had better be scrutinized closely before being admitted, for we wish to wage an open warfare on a fair field. We abominate surprises, ambuscades, and coup-d'etats in all their varieties.

We speak feelingly, for we have been touched in the tenderest of all points—the pocket. But we do not trust our pen to paper in a storm, or at least until we have got used to it: for a man who does that, is very apt to write himself a concentrated ninny. We have been blown up entirely by what we now war against, and a reason of the war is, the diminution of our professional receipts one-half; that, however, is a mere private matter, but “that a generous public should be fleeced first, and then left to die by default, or killed out and out by malpractice, is too bad:” that is to say, *Buncombe* would discourse thus, not we of the Journal, because we advocate the largest liberty. We hold that if people have made money honestly, they have a right to spend it in any manner most pleasing to themselves, provided no wrong is done to another thereby. The world is pretty much made up of humbuggers and humbuggeese (that will do.) But there is a small class of intermediates, very small, you and I, reader, who are neither the one nor the other, outsiders, disinterested spectators, lookers-on in Vienna; and while the Kilkennies are eating each other up—while the riders and the ridden are exhibiting their antipodal feats, we can look on and enjoy the fun.

But as to the first truths:

1st. An abuse of power, of influence, is a great wrong.

2d. An abuse of trust is a greater.

3d. An abuse, abandonment, of principle, is greatest.

If each of these singly is a wrong, then the three combined in one must imply an extraordinary lack of moral rectitude: extraordinary in persons among the common walks of life, but when found among the educated, the elevated, the progressed, we may well pause and inquire, are the foundations of society resting on enduring ground? This is a medical question, but being one in reference to Consumption and kindred diseases, it more or less personally concerns every man, woman and child in the land. The treatment of it by "Inhalation," by drawing into the lungs air impregnated with medicinal substances, has been largely written about, and the propagation of the news of it has been so extensive, that it has not remained unpublished in perhaps any single county in the Union. The persons who practice this treatment are making money by tens of thousands, the rush to their offices, as reported, is extraordinary.

The question is two-fold:

1. Is there purely any such practice?
2. Is there any conclusively reliable evidence of its sole and permanently curative power?

To both these inquiries I answer with a decided "No."

Let it be remembered that "Medicated Inhalation" is the great, the overshadowing treatment insisted on. In reading the publications on the subject, the uninitiated do not dream that anything else is requisite, that any other means are worth a passing thought. "It seems very reasonable," has been repeated a thousand times, "that if the lungs are affected, the most speedy means of cure are to make applications to the affected part directly." This, too, is the published argument, followed up by the assertion, that the old mode of taking things into the stomach, to cure a lung affection, is simply ridiculous.

Can the reader remember any human ailment which is radically cured by only appliances to the spot diseased? We have been in the habit of thinking that the only safe and radical cure of disease is through the general system, is constitutional. If you cut off a weed at the surface, it soon sprouts again, either there or elsewhere; if you take it up by the roots, there

is an end of it. So it is with all sickness: it is not by putting on, but putting under, that we can expect to cure. The foundation of disease is in the state of the blood; the blood is made out of the food we eat; if that food is manufactured perfectly, good blood is made, and we get gradually well. The duty of the physician is to superintend that manufactory, to regulate it by means best adapted to each case, whether by food, by medicine, by air and exercise, by water, or by infinitesimal dilutions; but all these are intended to act on the stomach, liver and bowels, these being the great manufactories of the blood.

Now is it not most extraordinary, that a few men within a twelvemonth—men who were never heard of beyond the circuit of a dozen miles of their own homes—should scatter themselves over this whole land, locating in every principal city and town—an Englishman in one place, an Irishman in another, an imitative and enterprising Yankee in a third, while in a fourth a “Hair Dye Vender” hangs his banner to the breeze, according to Rees’ Medical Gazette for April, 1855, p. 178. That such a class of persons should suddenly discover that all previous medicine was founded on false principles, and that it was reserved to them to be heralds of the true, in these later ages! these things should at least cause us pause. That the people should swallow them all is not particularly surprising, for that personage can swallow anything, as history abundantly testifies, even itself.

Reader, can we induce you to think for half a minute? You have cut a piece out of your finger before now, or chipped off a bit of skin; it was trifling, you let it alone, and it got well, it healed up. Could any external appliance known to man have replaced that bit of flesh or skin? yet it was replaced. How? The blood bore there the materials of repair, which materials were drawn from the stomach, from the food you had swallowed. And yet, without a moment’s reflection, you pronounced it “very reasonable that the lungs should be healed by appliances made directly to them, instead of the stomach,” and you posted off to get an inhaling apparatus, and have been puffing away for very life ever since at thirty dollars a month, a dollar a day in advance; why it is worth that to “blow” all day; a good many people make a living by

doing that and nothing else, while you pay for the privilege. Alas for Jonathan! he must be in the sear and yellow leaf, for he is losing the cuteness on which he has prided himself so long. Think again, bilious and other fevers have been cured millions of times. Bilious fever and jaundice are founded in the liver. Medicine is swallowed into the stomach, and the man is cured. Has any one ever been so insane as to propose to cure bilious fever or jaundice by making applications directly to the liver? You have had a violent headache, have eaten a good portion of a fine turkey, aided and abetted by a glass or two of champagne; and by the time the turkey and champagne were gone, the headache was gone too. Is it likely the headache would have disappeared had you poulticed the skull with a conglomeration of wine, turkey, and its etceteras?

So far from its being "*reasonable*" that a malady should be more speedily cured by applications made directly to the spot, it is in many instances the most certain means of destroying life. Every educated physician knows that many a life has been lost by applications to old sores, which caused them to heal up there, only to be manifested in some more critical part. How many have lost life by skin diseases being "*driven in*" by external appliances, as in hives, measles, chicken pox? A case occurred not long ago, where a man was advised for a scratch on the breast to rub it with candle-grease; he did so, and died in consequence, some verdigris having been formed on the candlestick. One of our prominent citizens was advised to put a little creosote on a pimple on the shoulder of his little child; he did so, and the child died in convulsions within twenty-four hours. Multitudes of instances can be given, showing that local applications are attended with serious consequences: showing that they are exceedingly dangerous, and that NATURE CURES NOTHING IN THAT WAY, not even the scratch of a pin or the gash of a knife, but that her cures are through the roundabout way of the general constitution. Instances are numberless in our reading or observation, where men and animals from accident or design or war, have been left in the open field for dead, so cut and gashed and bruised were they; and yet afterwards revived, and crawled to some shelter and got well, without any medical means whatever, internal or ex-

ternal, nature applying nothing to the wounds, but gradually supplying them with reparative matter through the blood. So that the most palpable of all truths is, that *applications to the spot diseased is never natural*, it is directly the reverse of nature's mode. We may well be suspicious of the truth of any system, the champions of which resort to means of support which are roundabout, to give it no harsher name.

What is the *modus operandi* of these advertising men, these advocates of inhalation? Not wishing to be personal, we will use fictitious names. An advertisement is before me, headed "Inhalation," stating that "Dr. Jean, one of the most celebrated physicians in New York, writes as follows," (which is omitted) and signs his name, street and number; on turning to the Directory, we find no such name in it, nor on the door of the house specified. Appended to the letter is the "CAUTION," that this vapor is "the original and only genuine article."

Another Inhalist is at the expense of advertising the public extensively, and especially strangers who come to New York, that wishing them not to be imposed upon by pretenders, he takes this means of advising them to come to him, and thus not fall into the hands of imposters.

In the Daily Times of Saturday, June 2d, 1855, appears the following, names omitted:

[Advertisement.]

Consumption, and How it May be Prevented.

Dr. ——'s letter, which should appear in our columns of this morning, is necessarily deferred until Tuesday next. It will be found to be the most *truthful* and *powerful* article ever written upon the *proper* and *only* method of *preventing* Consumption. It embodies more *sound, practical common sense* upon this subject than has been published by any physician for the last hundred years. He tells the consumptive invalid "the truth, the whole truth, and nothing but the truth." Dr. ——, who has charge of the ——, is justly considered to be the most *correct and accurate* detector "of the various diseases of the lungs" and throat in this country. We would advise those of our readers who have perused his previous articles to read with attention the one which will appear on Tuesday next.

The mass of readers not noticing the word "*Advertisement*" in the smallest letters in the article, would suppose it was written by the editor of the paper. It certainly reads as if the editor had written the notice. The impression made is certainly that some other person than the Inhalist was the writer. All of us know, however, that it was written under the direction of the man himself. If Inhalation be true, can it require a course like this? And here is a newspaper, willing to be a partaker in all this, for two dollars. See our three first truths.

Another of these men writes :

"Who is Cock Robin?"

and goes on to say who he is, where he was born, how he came to be possessed of the great health secret, the long years he spent in studying it out, his wonderful success, and seeing that success, he considers it his duty to take this method of letting a suffering world know it. He carries it to a publisher, whom he has taken pains to ascertain beforehand, will do anything for pay, lays down five hundred or a thousand dollars, next day the paper appears with the aforesaid Autobiography, "We hasten to present to our readers the following interesting autobiography of an eminent physician." If there is still some little conscience for truth left, it is simply headed, "For the Daily Bribee," or more modestly still, "Communicated." Now and then we see a paper too independent to be so palpably *particeps criminis* of deliberately deceiving its patrons, and gives the truthful heading, "Advertisement," then its intelligent readers know where they stand; still, the masses are not intelligent, and are consequently deceived, hence again the violation of our *First Truths*.

But this is not all; the next step is to purchase extra copies, these are sent off to the country newspapers, with a letter inclosing five, fifty, or a hundred dollars, with a request for insertion *among the reading matter* as credited to the *Daily Bribee*, or other paper supposed to have a wide name, reputation and influence, as if the article had found its way thereby of virtue of its inherent importance.

This is the operation, and in view of it, does Truth require such tortuous modes of propagation? If so, we say let such truths perish!

There are a few newspapers, which scorn to participate, even remotely, in trickeries like these. The religious press, strange to say, is not among these honorable exceptions, as a class, edited, although they be, by clergymen, whose name and office and standing are thus prostituted to the dissemination of these deceptions among their wide list of patrons, who look up to them for all that is truthful, and open, and fair.

I wish in the most direct manner to offer the explanation of *facts*, in behalf of conduct so apparently inconsistent on the part of men, to whose talents, and education, and piety, and good citizenship, this great land owes, to a principal extent, the existence and the perpetuation of its liberties. Clerical editors are not the owners of the papers they conduct, they are merely paid to provide suitable *reading* matter; all *paid* matter is under the sole control of the owner of the paper. Still, the power which every editor has over his readers, his influence, is on the side of the deception, for the great mass of readers, out of cities, take it for granted, that impositions would not be allowed by a clergyman; they hold him to a certain extent responsible for all that appears in his paper, advertisements and all. This is wrong to be sure, but an editor knows this feeling does exist, and knowing it, is to a degree responsible. There is not a religious newspaper in the land, perhaps, which would not feel itself insulted, if a liquor dealer were to offer an advertisement of his wares; and yet, these very papers, with some exceptions, advertise patent medicines without any compunctions whatever. They write ravingly against men whom they suspicion of selling adulterated, drugged liquors, and yet they will advertise drugged molasses and water, and be glad of the job, because all patent medicine dealers "*pay well*." But public opinion is *against* drugged brandy, and *for* drugged molasses and water. That's the reason, because why!!!

In this manner is the clergyman used as the cat's paw of the mercenary publishers, in favor of quackery against regular medicine, to which his own intelligence compels this same clergyman to resort, in case of illness; and yet, with the expectation of gratuitous services. Such expectation, be it known, is not realized in us.

This detail of facts, may well originate the inquiry, Ought

a clergyman to accept the editorship of a religious newspaper, without the provision that nothing unbusiness-like or deceptions, should ever appear in any department of the paper? As it is, our *First Truths* are all violated in this thing, practically violated by the best educated, the most refined, and progressed men in the land.

There are instructive side inquiries, which may throw some light on *Medicated Inhalation*. If it is so efficient a remedy, why should these men have left their native land, where the disease more abounds than here? Or, if leaving for any necessary reason, why was not some agent, or friend, or relation left in London, or Paris, or Berlin, to afford their own countrymen the full benefits of this great discovery?

If the system possesses substantial merit, why is it necessary to keep it before the people, at the expense of tens of thousands of dollars, and at the greater expense, to an honorable mind, of personal respect, which is involved in the advertising practices already referred to? We would suppose that every person cured, would be a walking advertisement, not up and down Broadway, but all over this broad land, until soon, there would not be a cow path in all America untravelled by them, and no advertisement would be needed.

If "Inhalation" is the great remedy for Consumption, why is it that cart loads of medicines are wheeled from the doors of these men, and white powders, and morphine, and other anodynes are nightly swallowed by their direction to abate the cough, or has every patient a cough in the stomach? Or if so, why do these men reiterate, day after day, in the public prints, "that the swallowing of drugs and medicines is the discovery and invention of human minds and means, against the indications of nature and common sense?" This is the verbatim language, the literal conduct being to send medicines by mail and express to swallow nightly. Can truth stand in need of such aids? Would truth deign to countenance them?

It is a broad truth among men, that a gentleman, among gentlemen, is the last one to imagine a dishonorable act on the part of his compeers, but even if imagined, he would sooner make the largest sacrifices, than frame his suspicions into words. Yet one of these Inhalists publishes to the world that he *charitably* believes that the *great majority* of physi-

cians know the inefficacy of drugs and medicines, but employ them still, rather than be *candid* and *honest* to their patients, and yet these same persons send medicines to swallow nightly, in one case I know.

If Inhalation is the remedy, why is it that in some cases patients are visited daily, and as often as one medicine fails, another is substituted, until the mantel is filled with vials, and packages, and all that ?

If Inhalation is the remedy, why is it that some patients who have cough are not advised to use it, and why is it, too, that after four, and five, and six months' diligent attendance, persons have left not a whit better than on the first day of trial, and others go steadily down to the grave, whose certificates are not asked or wanted ?

If Inhalation is the great remedy, why is it that in every section of the country, men are found practicing it, each claiming for himself the originality, and branding the other as an "impostor," "pretender," "shark," while a third party gets up an "*improved*" *inhalation*; and why is it, that each one claims for himself to have the *only* curative inhalent, while another, who sends out annual circulars by the scores of thousands, has *within a year* paid hundreds of dollars for a single advertisement, in which medicated inhalation is not even hinted at, *now* publicly announces that he has used it among other means for years, and heads his advertisement with *Inhaling Treatment*, as if it were the principal means of cure, followed by certificates of cure, which say not one single word about *Inhalation*. Showing that these men watch the wind, and sail with it. They go with the tide. They ride triumphantly on popular credulity, the people paying for being thus ridden, which they have a right to do.

One of the New York dailies in a recent editorial, takes upon itself to say that the "letters" published so extensively on medicated inhalation, are "at once clear, learned and free from charlatanism," yielding to the author "an income of over a hundred thousand dollars a year," and that "there is no reason to suppose him to have been actuated by a desire to make money." And commends the "*manly boldness*" of one who "breaks through the conventionalities of his profession." There is honor among even thieves, except those who

are below them. These are a law unto themselves. The editor commends this breaking away from professional conventionality. It pays him well to do so, the paper having, on its own statement, received eight hundred dollars for one such job. Would that same paper break through the professional conventionality of the Printers' Trades Union? Would not the journeyman printer, who had once given his word to be regulated by a certain standard of prices, be looked upon with loathing by his fellow "journs" the moment they found him recreant to his obligations, more sacred than an oath, the only bond being *pledged honor?* Such is the bond among honorable and regularly educated physicians, and yet this paper speaks of these violations as an act of *manly boldness* at least in another, but incapable of such an act itself, that is, until "*its price*" is offered. We might well inquire, how this sub-editor knows that these "letters" are *clear, learned and free from charlatanism?* To be capable of such a criticism, the whole range of medical science should be familiar to him, while the expression itself bears ample evidence of his ignorance and presumptuousness in pronouncing that "*learned*" which is a tissue of ingenious misrepresentations, and in dictating to the medical profession what should be its conventionalties; and in further stating the monstrous untruth, that it is *dangerous to professional standing to announce in a respectable journal any new remedy discovered or any new operation hit upon.* So far from such being the case, there are scores of journals published in the United States for the express purpose of communicating new truths and discoveries. No sooner does a regular physician become convinced of an important new practical truth or remedy, than it is sent to one of these journals and within a year is known, *with all its minutia*, to the medical profession of all civilized nations. This is a universal conventionality, and it is the dereliction of so humane, so unselfish, and so magnanimous a regulation, which consigns all these advertisers, in the estimation of educated physicians, to a position below entitlement to the States prison, because it is humanity, education and oath of honor, all violated at one fell swoop; for each inhalist proclaims his own as possessing the distinctive curative quality, but what that is, he locks up in his own bosom; and this is what the paper before us char-

acterizes as *manly boldness*. “Boldness” indeed it is, but as to its manliness, that is another question.

When a man once steps aside from an honorable path, when he once violates his convictions of truth, when he once descends to trickery, no *optics sharp* can see where that man will go, no divining rod can measure the depth of degradation to which he may descend. Really we are waxing warm, and perhaps had better sail on another tack awhile, lest we should become personal. We will finish the sheet and cool off at Barnum’s baby show. But we are almost unrestrainably inclined to give a medical cotemporary a dig, for lending its columns to the purposes of these advertising inhalists. I was surprised. Physicians in New York who are honorably and proudly known everywhere, and who have been here much longer than I, have stated that “*it did not surprise*” them. By which we learn the fact, “that the same things affect different persons differently.” *Quod erat demonstrandum*, as Euclid would say.

One other fact worth noting is, that some of these inhaling men, have for ten and twenty years been treating consumption as a speciality, and yet are changing their treatment, from time to time. Within fifteen years, the Inhaling Tube was furnished to every patient, as *the* thing essential to a cure in every case. In process of time, these same men laid aside the tube, when it became an old thing, and a common quill answered the purpose, without the expense of a five dollar tube, which cost fifty cents, and the *Abomable Purporter*, as dame Partington would say, became the rage. Braces were to cure every thing. If a man had throat disease he had only to have something to hold up his belly. If his lungs were affected, the same thing was advised. If he was of the slab-sided sort and had no abdominal, the supporter was still advised to be applied, until the patient could “*get up*” one, as a supporter was certain to improve digestion, which was the first step towards getting fat. The advocate of this theory announced publicly that he had a great many cases, amounting to thousands, notes of which had been carefully and industriously kept, amounting to “ninety volumes,” which, “in the language of the London Lancet, forms one of the most valuable and comprehensive body of notes ever presented to the public

eye." Now, a casual reader would suppose that the London Lancet, which is perhaps the leading monthly medical publication in the world, had made this statement in reference to these very "ninety volumes" of notes made by the advertiser, when in reality, they were made in reference to the private notes or medical cases of an eminent London practitioner, who had just died. Whether it was the design of this person to produce the impression, without saying so, in as many words, that this quotation was made in reference to his notes, the reader must judge for himself. But the question again recurs here, Can truth need such aids as these?

But notwithstanding "ninety volumes" of such notes were made, "which, in the language of the London Lancet, forms one of the most valuable and comprehensive body of notes ever presented to the public eye," and notwithstanding these notes were avowedly made "in treating forty thousand consumptive persons, nineteen out of twenty of whom recovered," without even mentioning medicated inhalation, but by relying on the tube first, and then the "Purporters" aforesaid, this same person, within a year of such advertisement, now comes before the public with "Inhaling Vapor" at the head of his advertisement, affirming, in addition, that he has been using medicated inhalations for years, and that he is therefore not a new man in these things, like the others are.

But what, after all, is the succinct history of Inhalation as a means of cure for pulmonary affections? Simply this, it was proposed a half a century ago. Sir Charles Scudamore wrote and wrecked himself on the practice; and every few years since, it "*turns up*" again like sharp-toed shoes, or trowsers, with suspenders at both ends. But each successive *Redivivor* assures the public, that the reason of previous failures was that the genuine inhalent was not used until he, by some rare chance, discovered it. Yet he fails to let the public know what his inhalent is, so that they might know whether it was different from all others or not.

Inhalations of air saturated with moisture or medicants, have been used by the regular profession for hundreds of years in cases of affections of the air-passages— but only as temporary alleviants, to gain time for the employment of more efficient means, and this is all they are worth. But to stifle

coughs and disease by the fumes of alcohol or opium, these being the principal things which these men use, though they affect to put in something else of more primary importance, as a blind, is no more curative than shutting down the hatches of a vessel, whose hold is on fire ; only retarding for a season, to break out with greater malignity. That some men, having a slight cough of long standing, or a severer form of it of more recent date, do get well under medicated inhalation, is no proper proof, for millions get well of both, while doing nothing.

The fact is, time has not been allowed to test the reality of a single cure, for it is less than two years since we saw the first certificate of cure, and it is well known that the average duration of life even after a person has become consumptive, is near two years.

But by making strenuous efforts to persuade the public that every cough a man has, or every clearing of the throat, or every speck or streak of blood in the expectoration, is a serious sign of consumption begun, whereas a streak or speck of blood in the expectoration is no sign of consumption at all, but is from the upper part of the air tubes or throat, and not from the lungs, but making this impression, and driving the people to them, through fear on the one hand, and promises of certain cure, by easy means, on the other, it is no wonder that their receipts are counted by tens of thousands of dollars ; for such ailments would in many instances disappear of themselves, with slight attention to diet, and bowels, and exercise ; but, under the circumstances, inhalation gets the credit of cure in an ignorant mind, each of which is a walking advertisement, a peripatetic blower, or a drummer up, for the Inhalist.

Let every reader propose to himself this simple test-question :—

Do I know a single individual who had serious symptoms of actual consumptive disease of several months' standing, who a year ago placed himself under medicated inhalation, and is now a well man ?

I will pledge my existence that not one single such case can be found. I defy every Inhalist in the Union to produce from their combined practice one well-marked case of this

kind. And more, no man of observant intelligence, and of what we call "position," can be produced, who will affirm to any such statement in his own experience.

If there had been curative merit in the practice of inhalation as to efficiency and permanency, physicians of undoubted standing and of educational ability, would have long ago instituted a searching investigation, but as far as I know, not one single such physician has thought it worth while to investigate so transparent a fraud; for in medicine, fraud and secrecy are twin sisters, and each of the hundreds who practice inhalation, claim to be the possessor of "THE" secret, *and keeps it.*

The practice of all honorable physicians, be it known, is, over the world, one and the same: the very moment they are satisfied of having discovered a new and valuable remedy, it is sent off to some respectable medical periodical, and within a year, the remedy and its uses, is in the possession of every educated physician in Christendom. It is considered a mutual duty, and he who fails of it, is immediately placed beneath contempt.

If there is any error on this subject, it consists in making premature publications. The anxiety to communicate what is supposed to be new or valuable is such, that in many instances, time is not allowed to perfect observations, but hints are thrown out, so that the attention of other practitioners may be directed to the same points, thus securing the co-operation of many observant minds towards one point, by which the public are every way benefited, while the discoverer thus voluntarily loses the chance, as it were, of securing a higher distinction and a greater glory by perfecting the discovery within himself. If any set of men on the face of the earth can give equal proof of a pure magnanimity to those constantly given, as a habitual thing, as a matter of course, as a sense of professional courtesy and duty, I have yet to know it. And these are the men to whom interested and paid editors volunteer advice designed to throw unnumbered thousands of money into their own pockets, as to what is conventional propriety and morality—these are the men whom advertising inhalists charge with "a lack of candor and honesty" in administering drugs which they know are useless, while these same inhalists conceal the means of cure, which, if what they say is true,

would save multitudes from a consumptive's grave; and yet, rather than give the profession the knowledge of their secret, they keep it to themselves, and allow all to die who cannot receive the boon at their hands. Well may it flush the cheek of a man, to think that such can claim the name of human.

These are the men whom the press of this country laud as exhibiting "manly boldness, in breaking away from professional conventionalities," helping them, by *good editorials*, well paid for, to get rich at the expense of the health and happiness of their patrons. Gentlemen of the tripod, we ask you to make a note here. *Et Tu, Brute!* are you also, with your superior education and habits of thought, are you also actuated by the same seven principles of the vulgar multitude away down yonder, to wit, the five loaves and the two fishes, five and two making seven? *Proh Pudor!*

But the Public is a free horse, and as long as it likes to be ridden, let it please itself. Why, then, do we write upon this subject? To regain the hundred per cent. of receipts which we stated to have lost in the commencement of this article? Not at all, for in the reaction, our receipts from professional sources are larger now, and have been for some months, than they have been for corresponding months since we came to New York, without any unusual efforts on our part. We write more for future capital than for present profit, hoping, however, that we will be the means of imparting useful information to the observant few, and thus contribute something towards building that great temple of truth which is to make this earth a paradise for man now and a heaven hereafter.

From all great public delusions, great practical public truths are learned, and so in this particular case. When the man who "cured nineteen cases of consumption out of every twenty," by using the inhaling tube and the abdominal supporter and shoulder brace, and while doing so made ninety volumes of notes, which, "in the language of the London Lancet, forms one of the most valuable and comprehensive body of notes ever offered to public inspection"—when these are suddenly dropped as principal agents, and medicated inhalation is placed in glaring capitals at the head of the advertisements, what can we suppose other than that the tube and the supporters were ridden as hobbies to make money, and when the

hobby would not ride any longer, the first fresh nag that came along was appropriated, and the Gilpin race began anew.

It may be instructive for me to state here, that I think I was the first regularly educated physician in the United States who began the treatment only of consumptive diseases, and I continue, as far as I know, to be the only physician in the United States, who rigidly confines himself to the treatment of such diseases, except when called upon by friends or neighbors in emergencies, when no charge is made.

Such being the facts, it is natural that I should be better posted up in what pertains to Consumption, than perhaps any other. And not being dependent on my practice for a living, I have not the inducements which may beset others to miscolor or distort in any direction. I think that no man can be happily and permanently benefited by laboring to produce an untruthful impression under any conceivable circumstances; on the contrary, they who closely practice the truth will live and prosper by it. Really the Baby-show has had a wonderful effect. Awhile ago, we had "*waxed warm,*" went to Barnum's our Rib along, and lo and behold, we have become ethical and homiletic. We think of hinting to Barnum the propriety of making the Baby-show a permanent institution of the country. We think it would be a good idea to make a baby-show an accompaniment of the next Congress of Nations for the promotion of peace principles, just as the jewsharp, the fiddle, and the banjo are accompaniments of a monkey-show—they help to harmonize. Who can feel warlike after looking at *the tweetest itty bitty baby ever was, to tweet can't be any tweeter,* and if the sight of *one* baby has such a mellifluous effect, what would be the effect of seeing the hundred and forty which Barnum got!

We suggest that Barnum and his Babies be appointed Uncle Sam's representative to the next Universal Peace Congress. By the way, Barnum ought to divide a portion of the profits of the show with the Journal, the first hint of such a thing having been given in one of our earliest numbers. In fact, we beat Barnum. Just as Fowler told us not long ago, when we made an experiment on him *in cog.* He made our *originative* bump one of the largest. But hold—may-be he meant we were fabricative, in the moral sense! Never

thought of that until this moment. The fact is, we never had any respect for phrenology ; its *dictas* may be interpreted to mean every thing or nothing. Besides, some fifteen years ago he told us we were good at any thing, great in nothing ; so we left in disgust, and now that he tells us we are great at fibbery, we are "disguster."

My own views are, that no medicine known has any direct curative effect in consumptive diseases ; that the only cure is in the perfect action of the *Chylopoietic Viscera*, that is, of the food digesting and blood making organs, the chief of which are the stomach, liver and bowels.

Consumption is literally *defective nutrition* : the whole man dwindleth ; flesh, strength, breath, all waste away by painfully slow degrees ; *not the lungs alone*, which make but a small part of what is really affected, the whole machinery of the man is in disorder. The patient may eat heartily to the last day almost, yet the system has not the power to extract from the food eaten, and properly appropriate, the nutriment which it naturally possesses ; hence the uniform remark "I eat well, but it does not seem to strengthen me." In almost all other diseases, the ability and appetite to eat is followed very shortly with increasing flesh and bodily vigor. How then can medicinal substances applied to the lungs, have any really curative effect, when it is in the stomach, liver and bowels, where the very foundation of the ailment lies ? for it is there the blood is made, out of which the tubercle, the seed of consumption is formed, as all allow. The blood is not made consumptive in the lungs, but carries consumption with it to the lungs in its imperfect elimination, in its imperfectness of material, which material is drawn from the food after the stomach has acted upon it. And all that medicine can do towards curing consumption, is by the aid which it affords the stomach, liver and bowels in calling for, in receiving and in digesting the food which we swallow. Whatever gives appetite, and with it an increase of digestive power, that is radically curative of consumption. Any man who can be cured at all, will be cured by taking into his lungs the largest amount of out door air, and by imposing upon his body the largest amount of muscular exercise, not involving actual fatigue, the most favorable combination of all which, is found in continu-

ous, active, horseback exercise on the open road, from morning till night, from one week's end to another, with some pleasurable and profitably absorbing object ahead, other than the mere health; in all of which, being under the care of some one, honorable, educated physician who possesses your confidence and respect. This, reader, is the embodied result, without any mental reservation whatever, of the observation and experience of a young life time, spent in the treatment and study of this one disease, and upon its truth, I, with steady confidence, do stake my reputation and my daily bread. But why is active exercise on horseback on the open road so largely insisted on? simply because in the experience of all, nothing else is so effectual in giving a good appetite, and securing a good digestion; the exercise giving the digestion without the over fatigue attendant on bodily labor, and every breath drawn being a breath of pure air, unloads the blood of its impurities in the lungs, to be sent thence to the most distant portion of the human body at the rate of a hogshead an hour; imparting life and energy to every fibre.

What then the need of a physician? To know *first* the actual condition of things and to meet incidental and occasional symptoms promptly, before they gain power. An infant's arm may stop an avalanche, a moment later and millions of men are powerless. And then again, comparatively few have it in their power to carry out the practice indicated, at least to its full extent; then, the judgment, tact and experience of the physician are to be brought into requisition to provide substitutes, medicinal and otherwise.

It is not contended that there are no benefits whatever to be derived from breathing air saturated with something else, whether drugs, liquors, aliments or other things, but we do contend that such effects are transient, are not radically curative, but mere alleviants, only giving time for other more efficient means to be brought to bear. We tried the whole thing years ago and found no worthy result in any single instance. But say these new men, "that was because you did not use the right material and in a proper manner, but we have found out a new inhalent, and hence our success." How do the people know that these men use a new inhalent, as long as they studiously conceal their secret? If it be really

new, why is not the name and all the minutiae given? If it be a remedy of striking efficacy, the State of New York alone would give them millions of dollars every year, beyond what they can ever use, while millions of their fellow creatures outside of New York would be saved if the instrumentalities were committed to other hands. The Arctic is going down, one man alone of all the throng knows the means of safety, and could in a moment's time impart instructions which would enable others to be as efficient in saving human life as he himself; but no, he only saves those who place themselves in his hands; the others may perish for what he cares, and yet such men as these are they whom "an independent and intelligent press" are lauding to the skies as men of "*manly boldness*," as men "free from charlatanism and not influenced by mercenary considerations!"

Make the contrast between these advertisers and Dr. Horace Green. When he conceived himself to have become the possessor of one of the most important medical instrumentalities of modern times, he published a book with the fullest details, and opened his office, free of charge, to every man who even said he was a physician, and patiently instructed them day after day, until they could easily perform the operation, when he said to them, "go, cure as many as you can, there is room enough for us all." Can humanity any where show a larger heart than this? and yet such a man, with the whole class to which he belongs, and of which he is a representative, these advertising inhaler's declare, "are not disposed to be honest and candid with their patients, and give counsel upon a subject which they know little or nothing of, neglecting the plain indications of nature and common sense." And in using such language, are complimented by some editors as acting with "*manly boldness*." If this is not a prostitution of power, of confidence, of principle, then is there no such thing under the sun. And if such prostitutions are accomplished in the person of those who are educated, elevated, progressed, well may we contemplate with sadness the fact that we have fallen on evil times.

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 The following article on CHOLERA is a reprint of August and September of last year, in consequence of the general prevalence of the epidemic for two seasons.

WHAT IS CHOLERA ?

Cholera is the exaggeration of intestinal vermicular motion

This definition, explained in language less professional, would do more good than all the popular recipes for the cure of Cholera ever published, because it expresses the inherent nature of Cholera and suggests the principles of cure, in its early stage, to the most unreflecting mind.

The public is none the better, or wiser, or safer, for one of all the ten thousand "cures" for Cholera proclaimed in the public prints, with a confidence which itself is a sufficient guarantee that however well-informed the authors may be in other matters, as regards Cholera itself they are criminally ignorant; for no man has a right to address the public on any subject connected with its general health unless he understands that subject in its broadest sense, practically as well as theoretically.

As Cholera has become a general and perhaps, at least for the present, a permanent disease of the country, and at this time is more or less prevalent in every State of the Union—and one, too, which may at any hour sweep any one of us into the grave—it belongs to our safety to understand its nature for ourselves, and do what we may to spread the knowledge among those around us.

A "live" cheese or a cup of fishing worms may give an idea of the motion of the intestines in ordinary health. The human gut is a hollow, flexible tube, between thirty and forty feet long; but, in order to be contained within the body, it is, to save space, arranged as a sailor would a coil of rope, forever moving in health—moving too much in some diseases—too little in others. To regulate this motion is the first object of the physician in every disease. In head-aches, bilious affections, costiveness and the like, this great coiled-up intestine,

usually called "the bowels," is "torpid," and medicines are given to wake it up, and what does that cures the man. Costiveness is the foundation—that is, one of the first beginnings—or it is the attendant of every disease known to man, in some stage or other of its progress. But the human body is made in such a manner, that a single step cannot be taken without tending to move the intestines; thus it is, in the main, that those who move about on their feet a great deal have the least sickness,—and, on the other hand, those who sit a great deal, and hence move about but little, never have sound health; it is an impossibility—it is a rule to which I have never known an exception.

Cholera being a disease in which the bowels move too much, the object should be to lessen that motion; and, as every step a man takes, increases intestinal motion, the very first thing to be done in a case of cholera is to secure quietude. It requires but a small amount of intelligence to put these ideas together, and if they could only be burnt in on every heart, this fearful scourge would be robbed of myriads of its victims.

There can be no cure of Cholera without quietude—the quietude of lying on the back.

The physician who understands his calling is always on the look-out for the instincts of nature; and he who follows them most, and interferes with them least, is the one who is oftenest successful. They are worth more to him than all the rigmarole stories which real or imaginary invalids pour in upon the physician's ear with such facile volubility. If, for example, a physician is called to a speechless patient—a stranger, about whom no one can give any information—he knows, if the breathing is long, heavy and measured, that the brain is in danger; if he breathes quick from the upper part of the chest, the abdomen needs attention; or if the abdomen itself mainly moves in respiration, the lungs are suffering. In violent cases of inflammation of the bowels, the patient shrinks involuntarily from any approach to that part of his person. These are the instincts of nature, and are invaluable guides in the treatment of disease.

Apply this principle to cholera, or even common diarrhoea, when the bowels do not act more than three or four times a day; the patient feels such an unwillingness to motion that he

even rises from his seat with the most unconquerable reluctance; and when he has, from any cause, been moving about considerably, the first moment of taking a comfortable seat is perfectly delicious, and he feels as if he could almost stay there always. The whole animal creation is subject to disease, and the fewest number, comparatively speaking, die of sickness; instinct is their only physician.

Perfect quietude, then, on the back, is the first, the imperative, the essential step towards the cure of any case of cholera. To this art may lend her aid towards making that quietude more perfect, by binding a cloth around the belly pretty firmly. This acts beneficially in diminishing the room within the abdomen for motion; a man may be so pressed in a crowd, as not to be able to stir. This bandage should be about a foot broad, and long enough to be doubled over the belly; pieces of tape should be sewn to one end of the flannel, and a corresponding number to another part, being safer and more effective fastenings than pins. If this cloth is of stout woollen flannel, it has two additional advantages—its roughness irritates the skin and draws the blood to the surface from the interior, and by its warmth retains that blood there; thus preventing that cold, clammy condition of the skin which takes place in the last stages of cholera. Facts confirm this. When the Asiatic scourge first broke out among the German soldiery, immense numbers perished; but an imperative order was issued, in the hottest weather, that each soldier wear a stout woollen flannel abdominal compress, and immediately the fatality diminished more than fifty per cent. If the reader will try it, even in cases of common looseness of bowels, he will generally find the most grateful and instantaneous relief.

The second indication of instinct is to quench the thirst. When the disease now called Cholera first made its appearance in the United States, in 1832, it was generally believed that the drinking of cold water, soon after calomel was taken, would certainly cause salivation; and, as calomel was usually given, cold water was strictly interdicted. Some of the most heart-rending appeals I have ever noticed were for water, water! I have seen the patient with deathly eagerness mouth the finger-ends of the nurse, for the sake of the drop or two of cold water there while washing the face. There are two ways

of quenching this thirst, cold water and ice. Cold water often causes a sense of fulness or oppression, and not always satisfying; at other times the stomach is so very irritable, that it is ejected in a moment. Ice does not give that unpleasant fulness, nor does it increase the thirst, as cold water sometimes does, while the quantity required is very much reduced.

A CASE.

About a year ago, I was violently attacked with cholera symptoms in a rail-car. The prominent symptoms were a continuous looseness of the most exhausting character, a deathly faintness and sickness, a drenching perspiration, an overpowering debility, and a pain as if the whole intestines were wrung together with strong hands, as washerwomen wring out clothing. Not being willing to take medicine, at least for a while, and no ice being presently obtainable, at the first stopping-place I ate ice-cream, or rather endeavored to swallow it before it could melt. I ate large quantities of it continually, until the thirst was entirely abated. The bowels acted but once or twice after I began to use it, I fell asleep, and next morning was at my office, as usual, although I was feeble for some days. This may not have been an actual case of Asiatic Cholera, although it was prevalent in the city at that time; but it was sufficiently near it to require some attention, and this is the main object of this article, to wit: attention to the first symptoms of Cholera when it prevails.

According to my experience, there is only one objection to the ice-cream treatment, and that is, you must swallow it without tasting how good it is; it must be conveyed into the stomach as near an icy state as possible.

The second step, then, in the treatment of an attack of Cholera, is to quench the thirst by keeping a plate of ice beside you, broken up in small pieces, so that they may be swallowed whole, as far as practicable; keep on chewing and swallowing the ice until the thirst is most perfectly satisfied.

PRACTICAL RESULTS.

The first step, then, to be taken where Cholera prevails and its symptoms are present, is:

To lie down on a bed.

- 2d. Bind the abdomen tightly with woollen flannel.
 - 3d. Swallow pellets of ice to the fullest extent practicable.
 - 4th. Send for an established, resident, regular physician.
- Touch not an atom of the thousand things proposed by brains as "simple" as the remedies are represented to be, but wait quietly and patiently until the arrival of your medical attendant.

But many of my readers may be in a condition, by distance or otherwise, where it is not possible to obtain a physician for several hours, and where such a delay might prove fatal. Under such circumstances, obtain ten grains of calomel and make it into a pill with a few drops of cold water; dry it a little by the fire or in the sun and swallow it down. If the passages do not cease within two hours, then swallow two more of such pills, and continue to swallow two more at the end of each two hours until the bowels cease to give their light-colored passages, or until the physician arrives.

WHY ?

In many bad cases of Cholera, the stomach will retain nothing fluid or solid, cold water itself being instantly returned. A calomel pill is almost as heavy as a bullet; it sinks instantly to the bottom of the stomach, and no power of vomiting can return it. It would answer just as well to swallow it in powder; but the same medium which would hold it in suspension while going down, would do the same while coming up.

THE FIRST OBJECT

Of a calomel pill in Cholera, is to stop the passages from the bowels. This is usually done within two hours; but if not, give two next time, on the principle if a certain force does not knock a man down the first time, the same force will not do it the second. Hence, to make the thing sure, and to lose no time—for time is not money here, but life—give a double portion. Not one time in twenty will it be necessary to give the second dose—not one time in a thousand the third. But as soon as your physician comes, tell him precisely what you have done, what its apparent effects, and then submit yourself implicitly to his direction.

When the calomel treatment is effectual, it arrests the pas-

sages within two hours; and in any time from four to twelve hours after being taken, it affects the bowels actively, and the passages are changed from a watery thinness to a mushy thickness or consistency, and instead of being the color of rice-water, or of a milk and water mixture, they are brown or yellow, or green or dark, or black as ink, according to the violence of the attack. Never take anything to "work off" calomel, if there is any passage within ten hours after it is taken; but if there is no passage from the bowels within ten, or at most twelve hours after taking calomel, then take an injection of common water, cool or tepid. Eating ice or drinking cold water after a dose of calomel, facilitates its operation, and never can have any effect whatever towards causing salivation; that is caused by there being no action from the bowels, as a consequence of the calomel, sooner than ten or twelve hours after it has been swallowed.

WHAT ARE THE FACTS?

I have been between two and three years in the midst of prevalent Cholera, continuously, winter and summer, the deaths being from two to two hundred a day. In all that time I had no attack, never missed a meal for the want of appetite to eat, ate in moderation whatever I liked and could get, and lived in a plain, regular, quiet way. During this time I had repeated occasions to travel one or two thousand miles, or more, in steamboats on the Mississippi, with the thermometer among the eighties in the shade and over a hundred on the deck, with from one to three hundred passengers on board, many of whom were German emigrants, huddled up around the boilers of a Western steamer—boatmen, Dutchmen and negroes, men, women and children, pigs and puppies, hogs and horses, living in illustrated equality. These persons came aboard from a hot and dusty levee, crammed with decayed apples, rotting oranges, bad oysters, and worse whisky; and almost invariably the report of the first morning out would be Cholera among the deck passengers, and the next thing, Is there a physician on board? Sometimes I was the only one; at others there were several, and we would divide. Practice of this kind is always gratuitous, and is attended with much personal labor, discomfort and exposure. On the last occasion of this kind I treated

eighteen cases, all of whom were getting well, apparently, when landed along the river at their various homes, my destination being usually as far as the boat would go. There were only two deaths—one during the first night, before it was known that the cholera was aboard, the other occurred just as the boat was landing at the young man's home; how anxious he was to reach that home alive, no pen can ever portray. I did nothing for him. Before I knew he was sick, he was in the hands of a stranger who came aboard, and who had a remedy which was never known to fail. During the voyage, my patients slept around the steamboilers in midsummer, or on the outer guards, exposed to the rain which several times beat in upon them and their bedding; being every night just at the water's edge, and no protection against its dampness, nor against the sun in the heat of the day. And yet with these unfavorable attendants, not one of the eighteen died on board the "Belle Key," in her six days' journey. In all these cases the treatment was uniform: quiet, ice, and calomel pills, which last I was accustomed to carry with me. Some of them had been made five years, but lost none of their efficacy. Whether it was the ice, or the quiet, or the pills, or faithful nature which kept these persons from dying, I do not pretend to say; I merely state the doings and the result.

My own views as to the cure of Cholera, *as far as I have seen*, are, that when calomel fails to cure it, every thing else will fail, and that it will cure every curable case.

PREMONITO~~Z~~Y SYMPTOMS OF CHOLERA.

The cure of this scourge depends upon the earliness with which the means are used. It can be said with less limitation than of all other diseases together, that Cholera more certainly kills, if let alone, and is certainly cured, if early attended to. What, then, is the earliest and almost universal symptom of approaching Cholera? I have never seen it named in print as such. During the two years above referred to, I could tell in my own office, without reading a paper, or seeing or speaking to a single person, the comparative prevalence of the disease from day to day, by the sensation which I will name, and I hope to the benefit of thousands, and perhaps not a single reader will fail to respond to the statement from his own ex-

perience. The bowels may be acting but once, or less than once, in twenty-four hours, the appetite may be good, and the sleep may be sound ; but there is an unpleasant sensation in the belly—I do not, for the sake of delicacy, say “*stomach*,” for it is a perversion of terms—it is not in the stomach, nor do I call it the abdomen. Many persons don’t know what abdomen means. Thousands have such good health that they have no “realizing sense” of being the owners of such “*apparati*,” or “*usses*,” as the reader may fancy, and it is a great pleasure to me to write in such a manner that I know my reader will understand me perfectly, without having the head-ache. Who wants to hunt up dictionary words when the thermometer is a hundred at the coolest spot in his office ? It is bad enough to have to write what you know, at such a Fahrenheitical elevation as I do now, but it is not endurable to be compelled to find the meaning of another by hunting over old lexicons, and, after all, running the risk of discovering that the word or phrase was, in its application, as innocent of sense as the noggin was of brains which used the expression.

Speaking then of that sensation of uneasiness, without acute pain, in the region named, it comes on more decidedly after an evacuation of the bowels. In health, this act is followed by a sense of relief or comfortableness, but when the cholera influence is in the atmosphere, even a regular passage is followed by something of this sort, but more and more decided after each action over one in twenty-four hours. The feeling is not all ; there is a sense of tiredness or weariness which inclines you to take a seat ; to sit down and maybe, to bend over a little, or to curl up, if on a bed. This sensation is coming cholera, and if heeded when first noticed, would save annually thousands. The patient should remain on the bed until he felt as if he wanted to get up, and as if it would be pleasurable to walk about. While observing this quiet and while swallowing lumps of ice; nothing should be eaten until there is a decided appetite, and what is eaten should be farina, or arrow-root, or tapioca, or corn-starch, or what is better than all, a mush made of rice-flour, or if preferred, common rice parched as coffee, and then boiled, as rice is usually for the table, about twelve minutes, then strain the liquid from the rice ; return the rice to the stew pan and let it steam about a quarter of an

hour, a short distance from the fire ; it will then be done, the grains will be separate ; it may then be eaten with a little butter, at intervals of five hours.

There can be no doubt that thousands upon thousands have died of cholera who might now be living had they done nothing but observed strict bodily quietness under the promptings of nature, the greatest and the best physician.

WHAT IS "A LOOSENESS?"

An indefinite description or direction in reference to health is worse than none at all. Physicians very generally, and very greatly err in this respect, and much of their "want of success" is attributable to this very omission. A patient is told he "mustn't allow himself to become costive," mustn't eat too much, must take light suppers, mustn't over exercise. These things do much mischief. The proper way to give a medical direction is to use the most common words in their ordinary sense, and in a manner not only to make them easily understood, but impossible to be misunderstood, and to take it for granted that the person prescribed for knows nothing. How many readers of mine have an easy and complete idea of the word "expectorate" in medicine, or regeneration in religion? and yet the terms expectoration and regeneration are used as glibly by preacher and physician as if their meaning were self-evident. Why shoot above people's heads and talk about justification and sanctification and glorification, and a great many other kinds of "ations," when the terms do not convey to one ear in a dozen any clear, well-defined, precise idea? And so emphatically with the words looseness and costiveness when applied to the bowels. They are relative terms, and a practical idea of what they are is only to be conveyed by telling what they are, and what they are not. One man will say he is very costive, that he has not had an action from the bowels in three or four days or more ; but a failure of the bowels to act in 24 or 48 or 72 hours is not of itself costiveness, for the person may have had four or five passages in a single day ; then nature requires time to make up, so as to average one a day. Costiveness applies to the hardness and dryness of the alvine evacuations, and not to relative frequency.

A more indefinite idea prevails in reference to the more

important (in cholera times at least) terms looseness, loose bowels, and the like. The expression must be measured by color and consistency of the discharges in reference to cholera. We have heard and read a great deal about rice water discharges. Reader of mine, physicians, nurses, and cooks excepted, lay this down a moment, and say if you ever saw rice water in your life. Then again how is the reader to know whether the cholera rice water is applied to rice water as to color, or consistence, or taste, or smell. The term "looseness" as applied to Asiatic cholera as a premonitory symptom, is simply this: if in cholera times a man passes from his bowels even but a single time, a dirty, lightish-colored fluid, of consistence and appearance, a few feet distant, of a mixture of half and half milk and water, that is a premonition of cholera begun, and he will be dead in perhaps twenty-four hours at farthest, and as the passages become less frequent and of a darker or greener or thicker nature, there is hope of life. It does not require two such passages to make a looseness; one such is a looseness, and a very dangerous one. Nor does it require a gallon in quantity; a single tablespoonful, if it weakens, is the alarm-bell of death in cholera times.

But do not suppose that if looseness of bowels is a premonitory symptom of cholera, costiveness, that is, an action of the bowels once in every two or three days, is a preventive, or an evidence that you are in no danger; for constipation is often the forerunner of looseness. Some of the most fatal cholera cases I have seen were characterized by constipation previous to the looseness—the patient having concluded that as there was nothing like looseness, but the very reverse, he was in no danger, and consequently had no need of carefulness in eating or drinking, or anything else. Unusual constipation, that is, if the bowels during the prevalence of cholera act less frequently than usual, or if they even act with the same frequency, but the discharges are very hard or bally, then a physician should be at once consulted. That is the time when safe and simple remedies will accomplish more than the most heroic means, a few days or even a few hours later.

THEORY OF CHOLERA.

It is in its nature common diarrhoea intensified, just as yellow fever is an intensification of common bilious fever—a concen-

trated form of it. But what causes this loose condition of the bowels, which is not indeed a premonitory symptom of cholera but which is cholera itself?

That which precedes the loose bowels of diarrhoea and cholera is liver inaction ; the liver is torpid, that is, it does not abstract the bile from the blood, or if it does, this bile instead of being discharged drop by drop from the gall bladder into the top or beginning of the intestines, where the food passes out of the stomach into the bowels proper, is retained and more or less reabsorbed and thrown into the general circulation, rendering it every hour thicker and thicker, and more and more impure and black, until at length it almost ceases to flow through the veins, just as water will very easily pass along a hose pipe or hollow tube, while mush or stirabout would do so with great difficulty ; and not passing out of the veins, but still coming in, the veins are at length so much distended that the thinner portions ooze through the blood vessels. That which oozes through the bloodvessels on the inner side of the stomach and bowels, is but little more than water, and constitutes the rice water discharges, so much spoken of in this connection ; that which oozes through the blood vessels on the surface constitutes the sweat which bedews the whole body shortly before death, and it is this clogging up of the thick black blood in the small veins which gives the dark blue appearance of the skin in the collapse stage.

What is the reason that the liver is torpid—does not work—does not withdraw the bile from the blood ?

It is because the blood has become impure, and being thus when it enters the liver it fails to produce the natural stimulus, and thus does not wake it up to its healthful action, just as the habitual drinker of the best brandy fails to be put “in usual trim” by a “villainous article.”

But how does the blood become impure ? It becomes impure by there being absorbed into the circulation what some call malaria, and others call miasm. But by whatever name it may be called, this death-dealing substance is a gas arising from the combination of three substances, heat, moisture, and vegetation. Without these three things in combination there can be no “cholera atmosphere,” there can be no epidemic cholera in these ages of the world. Vegetable matter decomposes at a

heat of between seventy and eighty degrees, and that amount of heat in combination with moisture and some vegetable substance must always precede epidemic cholera.

The decomposition in burial grounds, in potters' fields, or of animal matter in any stage or form, does not excite or cause cholera ; if anything, it prevents it. I have no disposition to argue upon these points. I merely give them as my views, which, I think, time and just observation will steadily corroborate. There are many interesting questions which might be discussed in this connection, but the article is already longer than was designed. The reader may think that he could state some strong facts in contravention of those given, but I think it quite likely that on investigation these facts of his will be corroborants. For example : how is it that cholera has raged in latitudes where snow is on the ground five or ten feet deep ? The people in such countries are generally poor ; myriads of them live in snow houses, which are large spaces dug in the snow, with no outlet but one for the smoke, and in this house they live with their domestic animals, and all the family offal for months together, so that in the spring of the year there is a crust of many inches of made flooring, while the interior heat from their own bodies and from the fire for cooking purposes is often eighty or ninety degrees.

THE THEORY OF CURE.

I have said that a torpid liver is an immediate cause of cholera, that it does not work actively enough to separate the bile, the impure particles, from the blood. Whatever then wakes up the liver, removes this torpidity, or in plainer language, whatever stimulates the liver to greater activity, that is curative of cholera. Calomel is a medicine which acts upon, which stimulates the liver to action with a promptness and certainty infinitely beyond all the other remedies yet known to men, and the use of any other medicine as a substitute in any plain case of cholera, is in my opinion a trifling with human life ; not that other remedies are not successful, but that this is more certain to act upon the liver than all others ; and what sensible man wants to try a lesser certainty in so imminent a danger.

My whole view as to cholera and calomel is simply this, that

while cholera is arrested and cured by a variety of other agents, calomel will cure in all these and thousands of others where other remedies have no more effect than a thimbleful of ashes; that calomel will cure any case of cholera which any other remedy cures, and that it will cure millions of other cases which no other remedy can reach; that when calomel fails to cure all other things will inevitably fail.

HOW DO WE KNOW ALL THIS?

The natural color of healthy and properly secreted bile is yellowish, hence that is the color of an ordinarily healthful discharge from the bowels; but as the liver becomes torpid, the bile becomes greenish, and still farther on, black. If you give calomel under such circumstances, black, green, or yellow discharges result, according to the degree of torpidity. When the liver gives out no bile at all, the passages are watery and light colored. The action of a calomel pill in cholera is to arrest the discharges from the bowels, and this it does usually within two hours, and in five, eight, or ten, or twelve hours more it starts the bowels to act again, but the substance discharged is no longer colorless and thin, but darker and thicker and less debilitating, and the patient is safe in proportion as these passages are green or dark-colored. I have seen them sometimes like clots of tar.

PREVENTIVES OF CHOLERA.

There are none, there never can be, except so far as it may be done by quietude of body and mind, by personal cleanliness, by regular and temperate habits of life, and the use of plain accustomed nourishing food.

Anything taken medicinally as a preventive of cholera will inevitably, and under all circumstances, increase the liability to an attack.

WHY?

Nothing can prevent cholera in a cholera atmosphere, beyond the natural agents of nutrition, except in proportion to its stimulating properties. The liver takes its share of the general stimulus and works with more vigor. Where the system is under the effect of the stimulus, it is safer, but it is a first truth that the stimulant sooner or later expends its force, as a

drink of brandy, for example. That moment the system begins to fail, and falls as far below its natural condition as it was just before above it, and while in that condition is just as much more susceptible of cholera as it was less liable under the action of the stimulant, until by degrees it rises up to its natural equilibrium, its natural condition. You can, it is true, repeat the stimulus, but it must be done with the utmost regularity, and just at the time the effects of the previous one begins to subside. This it will at once be seen, requires a nicety of observation, and correctness of judgment which not one in a multitude can bestow, saying nothing of another nicety of judgment, that of gradually increasing the amount of the stimulant, so that the effect shall be kept up to the regular notch; for a given amount of one stimulant will inevitably fail, after a few repetitions, to produce the same amount of stimulation, and the moment that amount fails to be raised, that moment the person is more susceptible of cholera than if he had taken nothing at all.

He who takes any medicinal agent, internal or external, for the prevention of Cholera, commits an act of the most consummate folly; and I should consider myself an ignoramus or a knave were I to concoct a professed anti-cholera mixture.

THE SUMMING UP.

When Cholera is present in any community, each person should consider himself as attacked with Cholera.

1st. If the bowels act less frequently than usual.
2d. If the bowels act oftener than twice in twenty-four hours.

3d. If the discharge from the bowels is of a dirty white in color, and watery in its consistence.

4th. If he have any indefinable sensation about the belly, which not only unpleasantly reminds him that he has such an article, but also inclines him to sit down, and makes sitting down a much more pleasant operation than usual.

Some persons may think that this fourth item is putting "too fine a point" on the matter, and that it is being over careful; but I know that these very feelings do, in a vast majority of fatal cases of Cholera, precede the actual "looseness" so universally and so wrongfully regarded as the premonitory symp-

tom of cholera ; "looseness," is not a premonitory symptom of Cholera.

☞ LOOSENESS IS CHOLERA BEGUN!!

Whenever Cholera is prevalent in any community, it is as much actual Cholera, under such circumstances, as the first little flame on the roof of a house constitutes "a house on fire."

When Cholera is present as an epidemic—as a "falling upon the people," which is the literal meaning of the word epidemic, in a liberal translation—a person may have one regular action every twenty-four hours ; it may not be hard and dry, it may not be in lumps or balls, and it may be consistent enough to maintain its shape and form, and this is neither too costive nor too loose, and is just what it ought to be in health ; but, at the same time, if a person in a cholera atmosphere has such a passage from the bowels, and it is followed not merely by an absence of that comfortableness and sense of relief with which all are familiar in health, but by a positive sensation, not agreeable, not painful, but unpleasant, inclining to stillness, and there is a feeling as if a slight stooping or bending forward of the body would be agreeable,—these are the premonitories of Asiatic Cholera ; and it is wonderful that they have never, as far as I know, been published in book or newspaper for popular information. At such a stage no physician is needed, no physic is required, only quietude on the back, ice to be eaten if there is any thirst, and no food but toasted bread, and tea of some kind, green, black, sage, sassafras, or any other of the common herbs. Keep up attention to these things until you can walk without any uncomfortableness whatever, and even feel as if it were doing you good, and until you are not sensible of anything unpleasant about the belly.

If you get tired of tea and toast, or if it is not agreeable to you, use in their place boiled rice, or sago, or tapioca, or arrow-root, or corn starch, or mush made of rice flour. With all these articles a little boiled milk may be used, or they may be eaten with a little butter, or syrup of some kind, for a change.

If, under the four circumstances named on page 172, there is not an improvement in the symptoms within a very few hours, by the three things there named, to wit:

- 1st. Quietude on your back, on a bed.
- 2d. Eating ice, if thirsty.
- 3d. A diet of tea and toast, or boiled rice, or some of the starches:

Then do not trifle with a holy, human life by taking any medicine on your own responsibility, nor by the advice of any unprofessional man; but, by all means, send for a physician. But if you have violent vomiting, or have a single lightish-colored, watery passage, or even a thinnish passage every hour or two, and no physician can be had in several hours, do not wait for him, but swallow a ten-grain calomel pill, and repeat it every second hour until the symptoms abate or the physician arrives; or, if at the end of two hours after the first pill has been taken, the symptoms have become aggravated, take two calomel pills of ten grains each and then patiently wait. If the passages stop, if the vomiting ceases, you are safe; and if, in addition to the cessation of vomiting, or looseness, or both, the passages become green or dark, and more consistent within eight, or ten, or twelve hours after the first pill, and, in addition, urination returns, you will get well without anything else in addition beyond judicious nursing.

The most certain indication of recovery from an attack of Asiatic Cholera is the return of free urination; for during the attack it ceases altogether,—a most important fact, but not known, perhaps, to one person in ten thousand, and is worth more than all other symptoms together.

CAUSES OF CHOLERA.

A very great deal has been uselessly written for public perusal about the causes of Cholera. One person will tell you that a glass of soda gave him cholera, or a mess of huckleberries, or cucumbers, or green corn, or cabbages, which is just about as true as the almost universal error, that a bad cold causes consumption. A bad cold never did nor ever can originate consumption, any more than the things above named originate cholera. A bad cold excites consumption in a person whose lungs are already tuberculated, not otherwise, certainly; and so green corn, or cucumbers, or cabbages, or *any other food, whatever it may be*, which is not well digested when it passes into the stomach, will excite cholera, when a person

is living in a cholera atmosphere, and the atmosphere is made "choleric" by its holding in suspension some emanation which is the product of vegetable decomposition.

LIMESTONE WATER.

Much has been written about this agent as a cause of Cholera. Those who know least are most positive. It may be true to some extent, and, under some circumstances, it may be an excitant of Cholera; but I cannot think it is "*per se*"—that it is remarkably or necessarily so. It is known that the whole South-west has suffered from Cholera, New Orleans especially; yet there is scarcely a decent dwelling there which has not a cistern attached to it, *above ground*, and wholly supplied by rain water; and this is the usual drink, and it is the same case with multitudes of the better class of dwellings in the Southern country.

As to escaping prevalent Cholera, the great general rules are:

1st. Make no violent changes in your mode of life, whether in eating, or drinking, or sleeping, or exercise.

2d. Endeavor to attain composure of mind, quietude of body, regularity of all bodily habits, temperance in the use of plain, substantial, nourishing food; and let your drinks be a moderate amount of tea, and coffee, and cold water. If accustomed to use wine or brandy, or any other beverage or alcoholic stimulant, make no change, for change is death. If any change at all, it should be a regular, steady, systematic increase. But as soon as the Cholera has disappeared, drink no more.

FRUITS, IN CHOLERA TIMES,

Are beneficial, if properly used. They should be ripe, raw, fresh, perfect,—should be eaten alone without cream or sugar, and without fluids of any kind for an hour after, and they should not be eaten later in the day than the usual dinner hour of two P. M.

In Cholera times, nothing should be taken after dinner, except a piece of cold bread and butter, and a cup of tea of some kind. This, indeed, ought to be the rule for all who wish to live long and healthfully.

The indefinite unpleasantness in the bowels, which I have so much insisted upon as the real premonitory symptom of

Asiatic Cholera begun, whether there be looseness or constipation, most probably precedes every acknowledged attack of Cholera, from hours up to days. There are no means for proving this, certainly; for the mass of people are too unobserving. But it most certainly is a safe rule in cholera times, to regard it as a premonitory, and to act accordingly.

Whatever I have said of Cholera in the preceding pages, I wish to be understood as applicable to what has come under my own observation during the general prevalence of Cholera in a community.

In different States and countries there are circumstances which modify the disease, its symptoms, and everything connected with it, such as locality, variety of exciting causes, their different degrees of virulence or concentratedness, the different habits and modes of life. These things constitute the reason of the various modes of treatment, and the great error has been the publishing of a successful remedy in one locality, and relying upon it in another. But the treatment by quietude, ice, and calomel, is equally applicable on every spot of the earth's surface, wherever a case of Epidemic Cholera occurs, since the essential cause of Cholera is everywhere the same, to wit, the miasm of vegetable decomposition, the effects of that cause are the same, to wit, a failure on the part of the liver to work with sufficient vigor to withdraw the bile from the blood and pass it out of the system; and the mode of removing that effect is the same, to wit, the stimulation of the liver to increased action. And although, in milder forms, a variety of agencies may stimulate the liver to work, and thus restore health, yet inasmuch as calomel is infinitely more reliable than all other liver stimulants yet known, it is recommended as having precedence of all others, on the ground previously named, that when danger is imminent and a few hours makes the difference between life and death, it is unwise to trust to a less certain agent when the more certain one is equally at hand and is the easiest medicine known to be taken, as it has no appreciable taste, its bulk is exceedingly small, and by reason of its weight it sinks to the bottom of the stomach and cannot be rejected except in rare instances.

Some of my views are peculiar, perhaps. They were formed from observations made in 1832, '3 and '4, my first experiences

being on board a crowded steamboat which left Louisville, Kentucky, in October, 1832. In twenty-four hours the cholera broke out. It had just reached the west from Canada. No one knew anything about its nature, symptoms, or treatment, practically, and the panic was terrible. I had retired early. A Virginia gentleman was lying on the floor suffering from an attack. At midnight I awoke and found the cabin deserted, not a living creature in it, nor on the boat either, as well as I now remember, and every berth but mine was entirely divested of its bedding. The man had died, and they were airing the boat, while a few were engaged in depositing him at the foot of a tree in a coarse wooden box, on the banks of the Ohio. The boat was bound for St. Louis, but few of her passengers to that port, or officers, lived to reach their destination. I was young then, had perfect health, and knew no fear. Ever since that terrible "trip," and the experiences of the following years, everything that I have seen or read on the subject of cholera has seemed to me to confirm the views advanced in the preceding pages, and I trust that general readers, as well as professional men, who may chance to see this article, will hereafter direct their attention to all facts bearing upon cholera, and notice how far such observed facts will bear them out in concluding, 1st, that epidemic Asiatic cholera cannot exist aside from moisture, heat, and vegetable matter; 2d, that quietude, ice, and calomel will cure where anything else will, and will succeed in multitudes of cases where all things else have signally failed.

CALOMEL PREJUDICES.

If, then, calomel is such an admirable agent in cholera, why is it not universally used? I might as well ask, if honesty is the best policy, why are not the majority of men honest from principle? It is because men are ignorant or misinformed. Many persons do not know the power of calomel in curing cholera, while others are afraid of it because it sometimes salivates. Suppose it does—better to run the risk of salivation than to die. And even if salivated, a man is not necessarily permanently injured by salivation. I have been badly salivated several times very many years ago, but I believe I have as good health as most men. I do not recollect to have lost

three meals from sickness in fifteen years past, except from sea sickness, and no doubt there are tens of thousands of persons who have been salivated can speak similarly. But the objection is perfectly childish when it is remembered that perhaps a thousand persons in succession may take calomel and not two in the thousand be salivated. I might say not two in ten thousand, and that in a vast majority of those who are not designedly salivated, this salivation is the result of injudicious administration ; thus,

Salivation is caused by keeping the system too long under the influence of calomel, in two ways :

1st, By giving small doses at short intervals.

2d, By giving an amount so small that it fails to work itself off in ten or twelve hours.

3d, By giving a larger amount, but mixing opium in some form or other with it ; for in all cases the more opium or other anodyne you give with a dose of calomel, the longer it will be in producing its legitimate action.

The best method of administering calomel is to give enough at one time to make it act of itself within twelve hours, and if it does not act within that time, take an injection of half a pint of tepid water, or of a tablespoonful of salts in a half pint of warm water every hour until the bowels do act. Any action of the bowels at all after six hours since taking the calomel may be set down as an action from calomel, and nothing need be done to "work it off."

If salivation is not designed, it is not best to give a dose of calomel oftener than once a week.

By observing the two rules just stated, I do not believe that any general practitioner will have one case of undesired salivation in ten years practice.

It is important for the reader to remember that there are sporadic cases, that is, scattering cases of cholera which may not be preceded by a constipation, or looseness of bowels, or uneasiness sufficiently decided to have attracted the observation of the patient ; for in many cases the patient declares that he "*felt*" as well as he ever did in his life, or acquaintances remark that he "*appeared*" to be in perfect health, and yet to-day he is dead of cholera. Yet, I very much doubt if a case of cholera ever occurred without the premonitions above

named in a greater or less degree. Still, for all practical purposes, and to be on the safe side, let no one who has looseness to-day in cholera times, conclude that it cannot be cholera, because he "felt" so and so the day before, or because no premonitions were observed; rather let him conclude they were slight or unobserved, and act as he should do if he were perfectly assured that he had at that moment in his own person, undisputed epidemic Asiatic cholera. The truth is, it is as impossible for a man in perfect health to be stricken down in a moment with a dangerous disease, as it is for a man who has been honest from principle for a lifetime, to become in a day a forger or a swindler.

As far as my observation has extended, I believe that the most frequent of all exciting causes of cholera is going to bed too soon after a hearty meal, whether it be a late dinner or merely a supper of fruits and cream or milk, with sugar. I think that eating freely of fruits or berries, ripe, raw, and perfect, with any fluid after them, and then going to bed in an hour or two, will excite cholera in cholera times. I am inclined to think that huckleberries with cream or milk, except in very small quantity, make a dangerous dish in cholera times.

It may subserve a good purpose to remark that I have written on this subject not to support a theory, but to draw attention to the suggestions, and least of all to obtain a cholera practice. I never treated a cholera case except gratuitously. I do not visit persons out of my office, except in rare cases. I prescribe only for those who come to see me and who write to me, and my practice is closely confined to ailments of the throat and lungs, and has been for ten or fifteen years.

I will close the subject with answering an inquiry which no doubt has occurred to the reader as a conclusive refutation of all that I have said as to the fundamental cause of cholera, to wit:

If cholera is the result of heat, moisture, and vegetable matter in combination, why has it not prevailed from time immemorial? Because the climates of the world, and of the various countries of the earth, the constitutions, and habits of life, and modes of living are constantly changing; hence new diseases are making their appearance from time to time, while others have vanished from the world. And when a single ele-

ment of many is changed, an entire new combination may be the result. But whatever may be that new or changed element, it can no more, as far as our present knowledge extends, excite epidemic cholera without the aid of vegetable decomposition, than powder can be ignited without the aid of fire.

CONCLUDING OBSERVATIONS.

While Cholera prevails, no marked change should be made as to the general habits of a regular temperate life—as long as the person feels entirely well—but the moment the great premonitory symptom is observed even in a slight degree, to wit, *an indefinable uncomfortableness in the belly, inclining to rest*, then an instantaneous change should be made from physical activity to bodily rest—from mental activity to mental relaxation—from the habitual use of wines, or malt, or other alcoholic drinks to total abstinence—from everything of the kind; using ice or ice-water as a substitute, or cold spring water, a few swallows only in any twenty minutes; but if ice is to be had, and there is thirst, it may be eaten continuously from morning until night.

Whatever may have been the diet before, it should be changed at once to tea and toast, or cold bread and butter, with plain meat, salted or fresh, whichever is relished most—I mean that these changes should be made on the first appearance of *belly-uncomfortableness*, and if in six or eight hours you are not decidedly better, send for a physician. If you are better, continue your own treatment until the feeling in the belly has entirely disappeared and you have a desire to walk about, and experience a decided relief in doing so.

If you have over two (or three at most) passages within twenty-four hours, do not make an experiment on your life by taking even a calomel pill, simple as it is, unless it be wholly impracticable to obtain a physician within three or four hours.

DIET IN CHOLERA TIMES.

If you have no special liking for one thing more than another, and have not even the premonitory symptom, to wit, the *belly-uneasiness*, then the following diet will render you more secure:

BREAKFAST.—A single cup of weak coffee or tea, with toasted bread, or cold bread and butter, and a small piece of salt meat, ham, beef, fish, or the like, *and nothing else*. **DINNER**—Cold bread, roasted or broiled fresh meat of some kind, potatoes, rice, hominy, samp, or thickened gruel. For **DESSERT**—Rice, or bread pudding, or sago, arrow root, tapioca, farina, corn starch, prepared in the usual manner, *and nothing else fluid or solid*. **TEA, OR SUPPER**—A single cup of weak tea of some kind, or coffee, with cold bread and butter—*nothing else*.

Eat nothing between meals; go to bed at a regular early hour, not later than ten o'clock; attend to your business with great moderation, avoiding hurry, bustle, worriment of mind; wear thin woollen flannel next the body during the day, air it well at night, sleeping in a common cotton night garment; remain in bed of mornings, after you have waked up, until you feel rested in all your limbs; but do not by any means take a second nap. Do not sleep a moment in the day time, and let all your enjoyments and recreations be in great moderation.

Fruits have not been named, because it is so difficult to get them fresh, ripe, perfect—many looking so, are wormy. Except potatoes, no vegetables are named, because they more readily sour on the stomach, require more power of digestion, while they do not afford as much nutriment and strength to the body in proportion.

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[NO. IX.

OBSERVATIONS ON CHOLERA.

In the August number, I have insisted mainly on
1st. An *uncomfortableness about the belly* as the very earliest
premonition of approaching Cholera, in cholera times.

2d. That at this stage, an almost infallible and immediate
cure is effected by prompt and perfect quietude on the back,
on a bed, satisfying the thirst, if any, by swallowing pellets of
ice, and eating, only if decidedly hungry, farinaceous food, tea
and toast, or thickened gruel; and that this course should be
continued until the feeling in the abdomen has entirely dis-
appeared, and until there is a desire to walk about, and a sensa-
tion of pleasure or relief in doing so.

3d. That if in cholera times, there has been no passage from
the bowels in two or three days, or if there be three passages
from the bowels in any twenty-four hours, or a single passage
of a watery and light-colored substance, or an unaccountable
feeling of weakness, amounting almost to prostration, without
any noticed looseness, or constipation, or nausea, or abdominal
uncomfortableness, in either of these four conditions, most
especially the last, a resident physician, in whom high confi-
dence is reposed, should be at once consulted.

4th. That if the symptoms are urgent, such as two or three
lightish-colored, painless, watery passages, in the course of five
or six hours, or vomiting or cramps, and a physician cannot be
had in the course of three or four hours, *then*, in addition to the
quietude on the back, a flannel bandage firmly fastened around
the abdomen, and eating ice, if there is thirst, as a precau-
tion, and to be on the safe side, and to save time which may
be infinitely valuable to the patient, a calomel pill of ten
grains should at once be swallowed; and if the vomiting or

purging do not cease within two hours, and a physician does not arrive, then swallow *two* of the calomel pills.

If the patient is afraid of being salivated, then let him take twice as much super carbonate of Soda as he has taken calomel, in pills, or dissolved in a tablespoon or two of cold or warm water. It is not necessary that the calomel should be in the form of a pill; if there is no vomiting or decided nausea, the next best method of taking it is to put it on the end of a spoon-handle or case-knife, put it in the mouth, and, suddenly turning it over, spread or plaster the calomel on the back part of the tongue, and wash it down with ice-water. Then chew afterwards any tough substance, such as a piece of dried beef, or tough bread crust, so as to clean the teeth and mouth from any particles of calomel which may have obtained a lodgment—and, even after that, rinse the mouth out well, otherwise the teeth may be injured. The prejudices against calomel have arisen from its indiscriminate and careless use. In precisely the same manner have prejudices quite as strong arisen against the use of tea and coffee, and roast beef, and fruits, until our whole dietetic table is reduced to grapes and cold water.

Intelligent men have written against the use of calomel in cholera; but in every case I have lately seen reported, as proof of the inefficacy of calomel, one of two things invariably attended that case—either *other things* were done or given with the calomel, such as opium, or salts, or ipecac, or jalap, or rhubarb,—or the patient died in spite of all subsequent treatment, bringing us back to the admitted point, that where calomel fails all other things will fail. All that I have said in reference to the good effects of calomel in cholera, is to be considered as applicable to cases where nothing else has been *given* but pure calomel—where nothing else has been *done* but lying on the back on a bed, and eating ice, if thirsty. When calomel does not arrest the watery passages, it is because enough is not given; or it is a fatal case. Since writing the Cholera article, an intelligent gentleman connected with one of our oldest and most respectable publishing houses in Broadway, has informed me that a medical gentleman in the eastern part of the city has made a large amount of money at five dollars a case, and that, from his success, his whole time is fully occupied. His main treatment is from twenty to forty grains

of calomel at the first dose, and bathing the feet in hot water saturated with the salt of a fish barrel.

I have said nothing about the subsequent or convalescing treatment of cholera, diet, &c., as it is a disease so critically dangerous that it is madness not to secure the services of a regular practising physician, even when the treatment advised has been followed with the happiest results.

I wish it to be distinctly understood, that in the calomel treatment, everything else taken or done beside the ice and quiet, is a positive injury, unless under the direction of a physician; for any prescription however familiar—and these are the things which we denominate "*simple, and can do no harm, even if they do no good*"—even a mustard plaster over the stomach or abdomen may excite an irritation in the system difficult to control; and sometimes, as I have seen, it produces utterable torture: a patient once begged with dying earnestness to have it removed, if it were "but for five minutes."

Another "*simple*" is *paregoric*, a household medicine, the common destroyer of the health and lives of young children in the hands of ignorant mothers and lazy, unprincipled nurses. Ten, twenty, fifty drops of paregoric have been so often given under various circumstances, that it, too, is so familiar as to have become one of the *simples*, and it does faithfully act towards arresting the passages, and life too, by convulsions, apoplexies or fatal congestions. A grain of opium, twenty drops of laudanum, or a teaspoon of paregoric,—either one is capable of causing convulsions immediately, when they act so as to arrest the looseness, suddenly.

It is the use of opiates in loose bowels which explains the fact that among the eleven hundred and thirty-nine deaths in New York city, for the last reported week in July of this year, five hundred and thirty-three were from bowel affections, and one hundred and seventy-nine, besides, from congestions of various kinds,—opiates acting uniformly in one of two ways, soothing the disease for the moment, to break out with greater aggravation in a short time; or, on the other hand, to act in a more summary manner, causing congestions and more sudden death.

The startling fact forces itself on our attention, that now, in August, 1854, every other death in New York is from disorder

of the bowels, bringing us back to the point, that the very slightest bowel affection in cholera times, demands instantaneous attention. One week later: total deaths, 1148; congestions, 133; disease of the bowels, 645—more than one-half.

In the week ending July 22d, there were nine hundred and fifteen deaths, four hundred and twelve of which were from diseases of the bowels, and ninety-seven more of convulsions and congestions. One of our most estimable citizens recently died with a short sickness, reported of cholera, but his three attending physicians certified through the papers that "he died of congestive fever." If this distinguished gentleman had loose bowels at first, as the papers stated, and took anodynes in any form to arrest the looseness, then it was death from cholera, badly treated; and the statement that he died of "congestive fever" is not full, and misleads. Let my readers remember whenever they see a death recorded from convulsions, apoplexy, or congestion in any form, in cholera times, that such a death, in nine cases out of ten, has followed some anodyne or high stimulant taken into the stomach. I have no objection to the use of an injection of two or three teaspoonfuls of laudanum in as many tablespoons of water, or introducing into the rectum a plug of opium half the size of a common hazlenut or filbert, to quiet the straining or constant desire to stool, or to compose the bowels, at the time the calomel pills are taken, or any time before the physician arrives; it saves time, gives repose, and has none of the ill effects of such things introduced into the stomach.

It is a great mistake that calomel is slow to operate, and that mistake consists in not knowing what its first operation is, which is to arrest the action of the bowels *within two hours*, and if enough is given it will do so, in any curable case, with the certainty almost of a specific. Some physicians hesitate, because they fear it will excite irritation—that is, aggravate the condition of things already present; they thus think, because they have seen calomel given and the symptoms soon after become worse. So have I:—first, because it is the nature of Cholera to get worse constantly—get worse every hour; and second, because so little was given, that it was simply powerless—all the injury it could effect was negative. While I am writing this, the former health officer of the port of New York

during the first cholera, states that they tried every thing, and his conclusions were, that "calomel cured as often as any thing else, and if any thing was to be done it was by calomel."

While the more immediate effect of calomel in cholera, is to arrest the looseness more or less *within two hours*, then its stimulating energies begin, and at the end of six, eight, or ten hours, colored, consistent dejections appear, and then, simply with good nursing, the patient is safe, with ordinary attention.

As it is malaria, from the combination of heat, moisture and vegetable matter uniting with some unusual constituent of the atmosphere, which generates cholera; and, as this malaria is heaviest nearest the earth, persons are safer from cholera who live, or at least sleep in the upper stories of houses, as explained in my publication on Bronchitis and Kindred Diseases, eighth edition, page 317, strongly corroborated by the fact recently published, that in London, in 1848-9, epidemic cholera was fatal in the inverse proportion to the elevation of the houses above the general level—that is, from houses erected on a piece of ground forty feet higher than the general level, sixteen died of cholera out of every hundred thousand; from forty to sixty feet, eleven in every hundred thousand; from sixty to eighty, four in every hundred thousand; from eighty to one hundred, only three deaths in a hundred thousand; while in houses not over twenty feet above the general elevation, thirty-one persons died of cholera in every hundred thousand; and, without giving a special reason for it here, I only remark that temperate persons may have almost an entire immunity from cholera during an epidemic, by sleeping thirty feet or more above the ground, by eating breakfast before going out of doors in the morning; and, thirdly, by having a good fire kindled at sundown, and not going out of doors afterwards, as explained at page above quoted.

Although the whole August number was taken up with the subject of Cholera, and a great part of this number, yet I feel it important to say something towards counteracting a general and most dangerous error, disseminated and constantly repeated by newspaper editors,—very particularly so by some of the New York Daily press, and that, too, in face of the fact, that some of these papers have medical editors in their department. This fatal error is, that Cholera is a very mysterious disease,

and, in the main, falls upon its victim with the suddenness and fatality of a thunderbolt. The inevitable and practical result is, that a species of terror attends an attack of Cholera, in a vast number of instances, having a more injurious effect than the disease itself. A case in hand is given in the Buffalo Republic of the 27th July:

"A strong, healthy laboring man was seized with Cholera. The moment he became aware that the disease was upon him, he grew excited, calling for all the medical aid that could be got around him. They came, administered remedies, and consulted together, and were earnest in their endeavors to do every thing in their power to save him. The man was still frantic with fear, and called upon them individually to save him. 'Save my life,' said he, 'and I will give you one thousand dollars.' His physicians tried to calm his feelings and subdue his fears, assuring him that it was absolutely necessary that he should be calm and tranquil in order to give effect to the medicine and check the disease. Fear, however, had taken such firm hold of him that he could not refrain from continued cries for help until prostrated and unable to speak, when death put an end to his sufferings and fears."

Let it be remembered by all, that *there is no positive evidence* that any man ever dies within twenty-four hours after the first onset of the disease. I make the statement with great deliberation, and certainly not without many searching inquiries and close observations. I have never yet, in a single instance, failed to find, that even *days before, something was amiss*, but so slight as not to fix attention, and almost to be unremembered in a dozen hours afterwards. I earnestly trust that educated physicians—men of age and character in the community—will make observations in this direction, and come out openly, *under their own proper signatures*, and let the people know something tangible, something practical on this death-dealing subject. How is it that in twenty years medical men have not arrived at some few general principles, practical in their nature—some few principles so intuitively truthful as to command the unanimous assent of the commonest observers. Such principles do exist, and they ought to be searched out and published by authority. For example, in the first stages of cholera in actual existence, there is *a wanting to rest*; nature,

reason, common sense, instinct—all teach that rest of the most perfect kind should be observed; and yet what physician does not know how fruitlessly men fight against this inclination and perish in the contest. All classes or sects of physicians claim the successful treatment of cholera, and no doubt all are more or less successful—those who bleed and those who do not; those who give calomel and those who deprecate its employment as useless, if not fatal; those who *give* nothing but internal remedies; those who *do* nothing but make external applications; those who starve and those who feed; those who drown with water and those who deny a drop. It seems to me quite apparent that the reason all modes of treatment are more or less effectual, does not lie in the fact that cholera is not a dangerous or a critical disease, but that there must be some general principles of treatment which run through all the modes practised. If these general principles could be culled out, and, in addition, some *really first symptom* of cholera were fixed on, far earlier than the painless looseness, then not a creature need die where millions now do!

Reader of mine, in the shades of the forties, you have found more than once or twice, that in times of real difficulty, if you could not help yourself, you had to go unhelped. This is as it should be—it makes men self-reliant; he who is always helped remains a baby always, and his name and memory rot in “ninety days after”—his body. This being so, let us help ourselves, in the present dearth of help amid such myriads of doctors and certain infallible cures for cholera, and endeavor to find some two or three or more things which all “pathies” attend to in the treatment of the fearful scourge.

1st. It is becoming a matter of universal assent, that in cholera times, a painless, weakening, inodorous, watery, light-colored looseness of the bowels is actual cholera. Few die who instantly call in competent medical aid.

2d. All admit the imperative, the absolute necessity of perfect quietude from the instant the first symptom is noticed.

3d. So few deny, over their own proper names, that swallowing ice is beneficial, or, if not attainable, ice-cold water, in one or two swallows only at a time, repeated every few minutes when there is thirst, we may safely take this as a third general principle.

4th. No one denies that the looseness should be arrested without delay.

5th. That it is madness not to secure the services of a regular practising physician at the earliest moment.

6th. If at all possible, make a positive arrangement that the medical attendant shall see you once an hour, until the crisis is past.

Now, if instead of the first general principle above named, mine is substituted—that, in cholera times, the first symptom of the onset of cholera is simply a weakening uncomforatableness about the belly—then cholera will become one of the least fatal of all known diseases.

If newspaper editors were to cause these items to be universally known and believed—as the press only can do—then would I be willing that every cholera prescription ever published, except in standard medical works, should be blotted from the memory of man; and certain I am that human life thereby would be an infinite gainer.

I have now occupied some thirty pages of my Journal in giving my views on Cholera; but no subscriber will think I have given too much importance to the subject, should he be attacked himself, or have a dear child just on the verge of collapse, as the Editor had, while penning the August article on the subject, waiting until the last safe moment, in his unwillingness to give medicine, yet having an unfaltering confidence in the value of pure calomel, judiciously given, and well watched.

To sum up, then, all I have said, in a few words,

If you have, in cholera times, any reason to believe that it is attacking you, the FIRST prescription is—and it is of immeasurable importance—send for your physician; or, rather, if you happen to be from home, at your office or counting-house, get a carriage, and call on him on your way home.

2d. As soon as you enter your house, do not wait to undress, but lie down on the first bed you come to, undressing at your leisure, and let nothing pass your mouth but ice, or, if not attainable, cold water,—one or two swallows at a time, and not oftener than as many minutes apart; but if you have ice, you can eat it as voraciously as you desire,—but take neither ice nor water unless you are thirsty.

3d. This third item is conditional. If the symptoms are urgent, or you find yourself becoming nervous, and a physician cannot possibly be had within two hours,—then swallow ten or twenty grains of calomel, in pill, if there is sickness at stomach ; if not, it will do you more good to take it on the end of a spoon-handle or case-knife, and plaster it over the back part of the tongue, washing it down with cold or iced water, taking at the same time, if so disposed, at least as much super-carbonate of Soda, as an apparent preventive, in some instances, of salivation, and wait until your physician comes.

It requires a philosopher to march up to the cannon's mouth while the match is just descending on the touch-hole, in spite of the gunner's assurance that he will not fire it off ; and not less a quantum of firmness does it require to resist the incessant importunities of those we love, to be doing something ; if you have any disposition to gratify them, without injuring yourself, and yet do some additional good, introduce into the rectum a long piece of opium, which, in the shape of a ball, was half as large as a common-sized filbert, or, as called by others, hazlenut.

"Do let me alone," is the very frequent petition of a cholera patient, unless he is a stranger and has no money ; in that case, there is no kind of necessity for a repetition of the prayer.

Since the first four pages of this September article on Cholera were put in type, I have purchased the August number of the New York Medical Gazette, the regular exchange not having come to hand ; and having read it since its first publication, I did not wish to be without it—and such, I hope, will be the feeling of the subscribers to the Journal of Health for years to come—for somehow or other, any man who takes and pays regularly for a periodical, gets to like it and the editor too ; or, at the very least, to feel out of sorts if he does not get it at the appointed time. The Gazette says of our August No., as an offset to its commendation, that it regards,

1st, The definition of Cholera as defective.

2d, The theory radically inadequate.

3d, The treatment imperfect.

This criticism is correct in the main ; for as to the definition, designing it for popular use, we wanted to present one main, easily understood, and easily remembered idea. I did pre-

cisely as I have a thousand times wished our ministers would do, that is, to give in each sermon one clear and grand idea, impressed in such a manner, that on his way home, the hearer is not inclined to talk or think of anything else. Time nor the daily battle with the world will ever burn that idea out. If clergymen would do this, they would not run out of ideas in every five or six years, and resign on account of ill health. I name this as an incidental preventive of Cholera; for it is enough to cause more than cholera to be in the chase of new ideas in mid-summer, for weeks at a time, and yet not a single one be caught—not in a whole year. Whose health wouldn't give out under such circumstances? The one-idea sermon has two great advantages—it would be necessarily short, and being to the point, too, there would not be a sleepy or "forgetful hearer of the word" in all the congregation. So in my definition of Cholera, I wanted the unprofessional reader to see, and feel, and remember the one main, practical idea, that Cholera was excessive motion of the bowels, and that its cure, except in advanced stages, was perfect quietude.

2d. "Theory inadequate." I often think myself that theory is a fool, and theorizers foolees. But whatever may be the respective merits of my theory, and that of the Gazette, both lead to the same practice; for in answer to the question, "What shall we do in Cholera?" proposed by many city friends, subscribers, and former pupils, the Gazette advises four things: 1st, a physician; 2d, laudanum; 3d, ice; 4th, "*all previous treatment being palliative*," calomel in quantity proportioned to the violence of the attack, taken by being plastered on the tongue and washed down with ice-water. Now, if the Editor of the Medical Gazette had not have been old enough to be our greaty-great-grandfather, and forgotten, perhaps, more than we ever knew about general medicine, we might have concluded that the advice he gave in his August number, issued August 1st, was taken from the August number of the Journal mailed to exchanges, 20th July.

3d. "Treatment imperfect." And so it was purposely designed. I wished the patient to know no more than what it was necessary to do while his physician was coming; and although, as the Gazette admits, "in very many cases there could be no better practice," and nothing more would be

needed, there are some cases which require more energetic means than ten or fifteen grains of calomel. My object was not to cause the patient to feel that he was fully armed at all points; for then he would not send for a physician at all; and one of the main objects of the article would have been wholly frustrated, that is, the early call of the family physician, which the editor himself insists upon, is the very first and most important thing to be done in every instance. I think one of the best points in the August number is the scantiness of the advice in reference to the actual medical treatment. It is not my intention that this Journal shall ever contain an article that, by any torture, can be made to take the administration of medicine out of the hands of the regularly educated and honorable allopathic practitioner, except in cases where the delay of an hour or two would be death. I do not say that I will even do this, except in very rare cases, which, indeed, I might do in justice to those of my subscribers who reside in the country, and may not be, as many are, within ten miles of a physician.

I should have been glad, and the public would have been instructed, if the Editor of the New York Medical Gazette had given his opinion as to the truth of the main idea of my Cholera article, to wit: that, in cholera times, any "weakening, abdominal uncomfortableness" should be regarded as the fore-runner of actual cholera, and that, at that point, quietude is a prompt, perfect, and permanent cure. Dr. Rees is a veteran in the Medical Profession, an author of celebrity, and of large and long opportunities of observation,—and these, combined with a classical education, entitle his opinions (as they really receive) to the respectful consideration of educated practitioners, and he, and Dr. Mott, and Horace Green, and Mussy, and Warren, and Jackson of Philadelphia, are the very men who ought to have come forward long ago and popularized the nature, first symptoms, and the un-medical treatment, while waiting for the physician's arrival. The public has honored and enriched these men, and had a right to look to them when the scourge came; but, as far as I know, they have kept in the shade, while younger men have been afraid; and thus, without a light or a guide, the people have died grasping at straws, which anonymous scribblers and ignorant or unprincipled

vendors of cholera preventives and cholera specifics have thrown in their way.

Another last word as to the value of calomel, *alone*, in cholera. Taking allopathic practice as our guide, may we not cull out a *seventh* first principle in the management of Cholera, as follows: Very few, indeed, of regular practitioners ever attempt the treatment of a single case of cholera without the use of calomel, or of mercury in some other form; some combine opium, others use calomel alone—both are unquestionably successful. Cannot the unprejudiced general reader see, then, that after all, calomel is the efficient agent,—and, inasmuch as opium undeniably produces fatal effects, sometimes in the form of convulsions, congestions and water on the brain, while by detaining the calomel in the system too long, it causes salivation, mercurial fever, loosening the teeth, eating away the gums, and sometimes large holes in the cheeks of children, which nothing but death can arrest,—I ask the simple question, is it not imprudent, to say the least of it, to advise any one not a physician to take opium in any form, or opium in combination with calomel, for cholera, or anything else, unless the physician is by to superintend its administration? What I glory in, as a medical practitioner, is to be on the safe side—my motto, from earliest practice, has been, rather let a patient die without medicine, than with too much.

I know of no paper published on the subject of Cholera, which has been so largely and so generally copied from, as that of our August Number. Physicians from different parts of the country have applied for it. The secular newspapers have, as far as I have seen, given it a unanimous and friendly commendation; while the Medical press has also regarded it with favor, one of them declaring, that as a general rule, "there could be no better practice," and that "it is greatly to be preferred to any newspaper article" that has come under its notice. To my medical brethren I desire to say, that they will be disappointed in it. It was not designed to instruct them, but to present to the people for practical observance, some general, main principles, intuitively seen, readily understood, and easy to be remembered. Medical men entertain different views as to the theory of the disease,—but that is pretty much like the "*how*" of the origin of a fire; the fire is there, and

all agree that water must be applied to put it out. So all classes of physicians admit that the "looseness" must be speedily arrested; and the main reliance of legitimate medicine is calomel and its combinations. Where I stand out from them, is in the manner of using the calomel. Now, there is something so curious in this, that I wish to draw editorial attention to the subject; for it must be admitted, that a new profession has arisen among men, and that the Press vies with the Pulpit in the regulation of the world; reforms cannot progress without its aid—prejudices cannot be annihilated, and newer and more truthful views substituted, without its co-operation. Christian men, especially, ought to understand that a united tripod will sweep before it the Faculty, the Pulpit, and the Bar, as the whirlwind sweeps the chaff of the threshing-floor; and the time has already come when young men should be educated for the sanctum with as much directness as they are educated for law, physic, or divinity. It used to be said, with resistless truth, "like people, like priest;" and not less so is it to-day, *as the papers*, so are the people. For example, look at German newspapers—look at German principles in the United States,—infidel in sentiment, they openly propose in practice the abolition of the Sabbath, the marriage tie, and, in effect, all commercial municipal law. But what has this to do with Cholera? Much, every way. I want the Press to understand its position, its power, and its duty,—and, feeling its high responsibility, lend me a hand in ameliorating human suffering, by widely diffusing correct and consistent views as to the nature of a disease, which, since its malignant appearance at Jeddore, in eighteen hundred and seventeen, is estimated to have destroyed about eighteen millions of the human family. Let the press, then, join in diffusing knowledge among men, as to four great points: THE NATURE, THE CAUSES, THE PREVENTION, THE EARLY TREATMENT of Epidemic Cholera.

Its NATURE, a weakening condition of the bowels.

Its CAUSES, dirt and intemperance, in eating, quite as much as in drinking.

Its PREVENTION, cleanliness, temperance, and a quiet mind.

Its EARLY TREATMENT, quietude, and the prompt call of a physician.

I believe that on these four points there is a perfect unani-

mity among all classes of physicians, everywhere; but the people, the masses, somehow or other, do not *feel its truth*, and that is because they have not been informed with a precision and consistency sufficient to arrest the attention and secure the assent of the understanding.

Another reason for the digression made awhile ago, is, I wished the attention of editors drawn to the fact, that while a proper self-respect and common policy should prompt them to leave purely medical questions to be discussed by medical men, yet there are some points, of a practical character, upon which they may very properly exercise a dignified and judicious observation, and one of these points is the administration of calomel in cholera.

If I were attacked with undisputed cholera, I would do four things:

1st, Lie down; 2d, eat ice, if thirsty; 3d, bind a piece of woollen flannel tightly around the abdomen; 4th, take calomel.

This fourth item requires a more extended mention. I would take an amount supposed to be sufficient. If it did not arrest the passages within two hours, I would *double* that amount, and continue to *double each last dose* at the end of each second hour, until the disease was arrested.

Now it is the reason for this, to which I wish to direct editorial attention, as entirely competent to decide whether the practice is wise or not.

Since calomel, or calomel with opium are given as a standard prescription in allopathic practice, and both with success, it seems plain that calomel is the efficient agent.

Dr. Jackson, who, for a long period, was in the service of the Hon. East India Company, says, that pure calomel was "a leading, indispensable remedy in the treatment of malignant cholera, *none other being thought of in India*," where the cholera has raged with all its terrible malignity for more than thirty-five years.

Why, then, do some physicians in this country combine with the calomel some form of opium? To "anchor it," they express themselves; to hold it in the system; to keep it from passing off without accomplishing anything. The argument is this: a small force held on, against a larger force at once applied. Fire makes water boil—a greater fire makes it boiler.

The East India practice, where cholera is seen in a more furiously malignant form than can be witnessed here, is to increase the force of the agent—that is, give larger doses; and if near forty years' experience, in the most violent forms of the disease, has led to the general adoption of the practice, in the most enlightend part of India,—that is, under the more immediate eye of the East India Company,—the fair presumption is, that being “*the*” practice in severer forms, it is the better practice in milder cases.

But why do not physicians here increase the force—that is, the quantity of calomel? They are afraid. I do not mean to say of my brethren, that they are afraid of popular prejudice, or of pecuniary loss by abatement of practice,—because the true physician knows no mortal fear; it is the fear of humanity, that he may injure his fellow-citizen, his neighbor, his friend, who has placed his life in his hands—higher confidence than this, can no man place on earth. But what is he afraid of? The baseless fabric of a vision.

The ground of this fear is, that by a few grains of calomel, comparatively speaking, consequences severely injurious have sometimes taken place—effects which last for life; reasoning, that if a small amount of gunpowder occasions disastrous results when fire is applied; a greater amount of powder would be attended with proportional injury. Reasoning by comparison is always dangerous. A gentleman, reading the August No., concluded he would carry a few ten-grain calomel pills in his pocket, and applied to a German apothecary to put up half-a-dozen for him. “What are you going to do with ten-grain calomel pills?” in evident astonishment. “I will swallow them, if necessary.” “Are you going to kill yourself?” And when it is remembered that German apothecaries are scientific men, educated expressly for the purpose, the reader may see the extent of the general prejudice when it pervades the intelligent classes.

Will any physician in New York, or out of it, who opposes ten, twenty, fifty-grain pure calomel doses, inform me by mail, at my expense, if he ever knew a man to take a hundred grains of calomel at a time; if not, then all that he imagines as to large doses of calomel being injurious, is purely hypothetical.

Calomel in a man is, in some respects, like sugar in a cup of

coffee: you can sweeten the coffee to a certain point—beyond that you cannot go; the coffee takes up no more, and the sugar falls to the bottom, and no use is made of it. In a state of disease, the human system will take up a certain required amount of a single dose of calomel, and will take up no more; the remainder is hurtless and useless, and passes from the system mainly unchanged. This was the principle adopted by John Estin Cook, our honored preceptor, who had, in our opinion, one of the greatest purely medical minds of this or any other age or nation: but he was considered, on the subject of calomel, as mad as a March hare, or as the Apostle Paul, and for the same reasons, that is Paul, not the hare:

1st. He was fifty years ahead of his time.

2d. He, like most minds of mark, was not understood. The fog of prejudice was so thick, that his express declarations would be interpreted to the very reverse of his intentions. The impression became so general, that he "*gave so much calomel,*" he was scarcely able to make a living by the practice of his profession. The same is said of the immortal Harvey. The actual facts were, that in any given case, he would, in the course of his treatment of it, give *less* calomel than other physicians. "Young gentlemen," he would say, with his manuscript lecture in one hand, and his spectacles astride the fore-finger of the other, sawing the air with great earnestness, "the difference between us is this: I give a man a single dose of calomel—you call it a large one—and I cure him up in a day or two; you give a little at a time, often repeated, and at the end of many days he is convalescing,—you, in the mean time, having given in the aggregate five times as much as I would."

In general practice, he did not often give more than five or six grains at a time; but in urgent cases, where danger was imminent, he was a perfect Napoleon—he feared nothing when his patient's safety was involved—and I have known him to give from one hundred to three hundred grains of pure calomel at a single time, with the most triumphant success, in the restoration of the patient to perfect health, without salivation or any appreciable subsequent ill result. It is known, too, that Southern physicians, thrown as they often are by frequent and great exposures, into desperate situations, have been known to grope their way at midnight to the calomel jar in their

offices, and catch it up in their fingers, as men do flour from a barrel, and swallow it down, and be visiting their patients within the next twenty-four hours. If the reader will turn to one of the old dispensaries, he will find that five grains of the sub-nitrate of Bismuth was considered a dose which *might be!* increased gradually to twelve or fifteen grains at a time; and it was considered dangerous, because poisonous, to go much beyond that. I use it in certain forms of loose bowels, in doses of a teaspoonful, or a hundred grains, three times a day, and that with admirable advantage, apparently *without any medicinal effect whatever*, seeming to do good by acting as a mechanical coating over the tender surface of the intestines. And yet for generations it had been dribbled out in doses of five and ten grains,—the tyrant AUTHORITY wielding, as it always does, the sceptre of a despot. Here is a case parallel with that of calomel. Men have drawn back with consternation at *large doses*, without ever having had the courage to take or give a large dose, and see for themselves what its effects would be, basing their practice on mere conjecture from the effects of small doses, or in combination with other remedies.

In an able historical article in the New York Herald of the 2d August, the writer says that he “was, at one time, in 1834, attacked in a most violent manner with Asiatic Cholera, when he took about six or seven even teaspoonsful of calomel before one remained on his stomach. Reaction then commenced, and he was next day enabled to walk out. The only external remedy used was the temporary application of a mustard plaster over the stomach. The only inconvenience he felt was a slight ptyalism, from his susceptibility to the influence of mercury. But this was nothing to dying. He then tried the same treatment in other violent cases with the most uniform and perfect success. In 1840 he experienced another attack of cholera in Liverpool, and again cured himself by similar treatment. He became acquainted with Dr. Jackson, who had enjoyed great experience in the treatment of the disease during a long period in the Hon. East India Company’s service. He informed us that the calomel practice, in the form and manner we have described it, formed the most successful practice of any other.”

While such are my sentiments as to giving calomel, largely, in desperate cases, I do not advocate its free use in general practice, where I have seldom given over four grains at a time, and not oftener than once a week; and with certain nauseants not necessary to be named in a popular Journal, I find that it does not fail once in a thousand times to act within the twelve hours, and hence nothing is given afterwards to carry it off, as it takes care of itself. It is the weak-minded admirer of a great theorist who runs the principle into the ground, making the step from the sublime to the ridiculous so short, that the prejudiced and the hide-bound "have it all their own way."

Gentlemen of the Press, having taken a common-sense view of the statements I have made, do you feel prepared to abide by the pure calomel treatment, administered with a bold hand, in case you are seriously attacked yourselves? Then let me arm you with a succinct statement of the advantages of it.

1st. Calomel is tasteless, and therefore can be easily taken by small babies and grown ones.

2d. It will remain on the stomach when even water is ejected with a powerful force the moment it is swallowed. Can't you see the utter inutility of every other remedy, of even a specific that would cure every case in ten minutes after it was swallowed, when you can't keep it in the stomach a half minute?

3d. Calomel costs almost nothing, is to be had at every drug store, and is furnished without charge at the dispensaries. What is the use of talking about the advantages of pure brandy to the multitudinous poor, who seldom have a shilling ahead? Then again, where is that brandy? Besides, every physician knows it will kill any man who relies upon it in any case of actual Cholera.

4th. A double or tenfold dose of calomel can't kill you. Death, simply by an overdose of calomel, is impracticable. But if you take an overdose of opium, in any of its forms, alone or with calomel, or with any other medicine, a very speedy death is certain; while in a quantity not considered a *very large dose*, it very frequently, when given for loose bowels in children, gives water on the brain,—and, in adults, causes convulsions, congestion, typhoid fevers, and death—death, too, in one of its worst forms,—allowing you to linger for hours and days in an unconscious stupor, and in that state to pass

from all we love. Let not such a death be mine; let my eyes be open, and my intellect as clear as the dewdrop of the morning, when that great hour comes to me.

Trusting that what I have said will invite the unprofessional reader to reflection, to think for himself, and that medical men may be stimulated to renew their investigations, with a view to more truthful and more practicable ideas on a subject which involves the lives of unborn millions, I here introduce two or three articles from other sources, not endorsing what is said of anodynes, stimulants, or the infinitessimal dilutions,—the last being as yet a *terra incognita*, an unexplored country, a domain where I would like to travel, had I the time which thousands have so much of, yet do not use, except in studying how to kill it often. What a murder—what a profanation. I am inclined to think there is something in Homœopathy; for, as far as my observations have gone, it acts on the principle of the bread-pills of the regulars—they give their bread-pills with a serious face and a confident anticipation of good results; and I see no reason why the little white ones should not do as well—they certainly go down easier.

POPULAR TREATMENT OF CHOLERA.

Suppose our profession should arouse and make a combined movement to help the community to an accurate discrimination of the disease in its early stage. Why don't our editors instruct the public? The distinction between Asiatic Cholera and common domestic diarrhoea is palpable and easy, and every man can carry that distinction in his memory. Cannot an uneducated man tell certainly if he has an evacuation which is *copious, watery, colorless, painless, and inodorous?* Any man of ordinary talents can ascertain, in two minutes, that something has happened to him which he never experienced before. I said *painless*. It is this quality of the evacuation which leads men to the amazing apathy so common, and permits them to let hours, even days elapse before the physician is at his post.

As this Asiatic destroyer has now become Americanized, our people *must* be able to make an early discrimination, and our profession *must* learn how to prevent the fatal collapse. Why will not the editors instruct their readers that they can better afford to lose a pint of common red blood than a pint of

this colorless blood of cholera? How hopeless is the state of the patient from whom gallons of liquid, colorless nutriment have escaped!

If the editors, and especially my medical brethren, could feel as I do on the subject of incipient cholera, and lend us their facts and thoughts through the medical journals, in short, condensed paragraphs, my hopes would be answered.

Having been watching every movement since this disease first broke out near Calcutta, in 1817, I have seen no scheme so rational as that fixed on by the Army Board of Surgeons of Bengal, and, according to reports, more successful when taken in the early stage. It consisted of heroic doses of calomel, combined with opium sufficient to anchor the calomel and retain it in the bowels. The formula was a combination of 15 grains of calomel and 4 grains of opium. Possibly it was five grains of opium. Fifteen or twenty grains of calomel every four hours, with opium only sufficient to control the bowels, must have a powerful and rapid effect in changing the secretions. But if every business man would keep a powder of the above description in his pocket to swallow if occasion required, it would scarcely do harm, and would greatly aid the efforts of the physician employed.

M. L. NORTH.

Saratoga Springs, July 6th, 1854.

BODENHAMER ON CHOLERA.

THE following article in relation to the Epidemic Cholera, as it appeared in New Orleans in the winter of 1848, is from the pen of Dr. Bodenhamer, now of this city. It is copied from the Louisville Democrat of June 12th, 1849. Dr. Bodenhamer has retired from the general practice of medicine altogether, and is now consulting surgeon for fistulous affections and kindred ailments, therefore what he says may well be regarded as the unbiased observations of a lover of truth.

GENTLEMEN:—As our city may sooner or later be visited by the malignant epidemic which is evidently on our borders, permit me to make a few practical remarks relative to its causes and its prevention. It is not my intention to enter into any protracted scientific details or analysis, but merely submit

such reflections as have occurred to my mind since my return from New Orleans, where this dread scourge prevailed in a most fatal form for some time previous to my departure.

The local predisposing causes of malignant cholera are so well known, and have of late been so ably discussed here, that it is scarcely necessary to repeat them. A marked combination of these was eminently conspicuous in that unfortunate and afflicted city, inducing the "*epidemic constitution*," and tending greatly to develop the disease there, both in numbers and in intensity. For some time previous to the outbreak of the malady, and during its early prevalence, the mercury ranged at summer heat, varying sometimes within the twenty-four hours a few degrees above and below that temperature. There was most of the time a drizzling, soaking rain, which completely saturated the earth, kept the streets in a most miserable condition, and drenched all who were exposed in the open air. Indeed there was a diversity of climate, of season, and of other causes, during the time, sufficient almost for the production of any disease. The streets, the alleys, the yards, the levee, the lots, &c., were in a most shocking filthy condition, filling the atmosphere with a poisonous exhalation unsurpassed, perhaps, by the banks of the Ganges; so much so that the effluvia and the emanations of the city became a subject of general complaint and of universal notoriety. Now, it is an admitted fact, that nothing so powerfully predisposes to malignant cholera as the combination of humidity with impurity of the atmosphere; humid and contaminated air being the medium in which the poison chiefly lurks and propagates; hence, in no other city, perhaps, in the United States, was the disease ever so fatal in proportion to the number attacked, and perhaps no other city in our country was ever so notoriously deficient in hygienic precautions and in sanitary measures.

The appalling mortality, however, at the Charity Hospital, was obviously owing to the exposed state of the patients previous to admission, and to the fact that none but the worst cases, from among the poorest and most abandoned or degraded of the population, were taken there. They were persons of exposed life, of intemperate habits, and who subsisted on miserable or raw kinds of food, and who entirely neglected

the premonitory stage of the disease. There being no other institution in that large city in which the indigent could be admitted, many of these poor and unfortunate creatures had to be conveyed in open vehicles for upwards of a mile, under the influence of alarm and exposed to the inclemencies of the weather, and to the jolting motions of a cart or dray; all of which are well calculated to increase the diarrhoea and precipitate the state of collapse: hence many cases were admitted some hours after the disease had been fully developed, the pulse being imperceptible, or nearly so, the skin cold, damp and livid, and the features sunken.

The deplorable state of things that existed at New Orleans, on the advent of the epidemic there, should admonish us to guard against, and to avoid as much as possible, the same causes. We, as well as our municipal authorities, should remember the important fact, that this mortal disease acquires magnitude and strength in proportion to our ignorance and neglect of its causes and prevention. It is true the constituted authorities of our city cannot bar-out cholera by any quarantine regulations, however rigidly enforced; they cannot limit it by cordons and by baricades, but they can do very much to weaken its force, if not prevent it altogether, by adopting and rigidly enforcing good and substantial sanitary measures. They can give us uncontaminated air and pure water, by giving us clean streets, clean alleys, clean yards, clean sewers, &c. They, however, already deserve the highest commendation for their valuable and praiseworthy efforts towards the accomplishment of this all important object; the beneficial results of which, I am well convinced, will be very evident, very apparent, whether the epidemic visits us or not. They only need, for the completion of their excellent regulations, an efficient plan for checking the ravages of the disease amongst the poor and unfortunate—for the rich will take care of themselves—and that is, the establishment, at the first outbreak of cholera, of temporary ward hospitals or receiving houses, with properly qualified physicians to attend to them. These houses should be sufficiently numerous, and at such distances as to allow as little time as possible to be lost by those who are attacked.

As it is now a settled point that cholera is not a contagious

disease in the strict sense of that term, and as its causes and its propagation are now rendered so much more definite and uniform, having been subjected to the keenest discussion—and as its treatment, likewise, is now so much better understood by the profession—what good reason can be assigned, then, for the great excitement and the great alarm which so usually prevail wherever the epidemic appears? It must be evidently owing in part to the rapid and fatal effects of the disease, but doubtless much more so to the unmanly fear of contagion, which always brings alarm and terror in its train, producing a panic or species of "*choleraphobia*," which is scarcely less to be dreaded than cholera itself, being a powerful predisposing cause. Let no person then be frightened into cholera by unnecessary excitement, fear or alarm, but let each one have a firm and an abiding belief that it is entirely in his own power to prevent an attack, by attention to diet, to warm clothing, to cleanliness of person, to the use of baths and other means of ablution, to moderation in exercise, both mental and corporeal, to the ventilation of sleeping apartments, to the avoidance of undue exposure in wet or damp clothes; and, in short, to everything that conduces to tranquility of mind and to soundness of body. By observing these strictly, with a hopeful disposition and a peaceful and cheerful conscience, a person may with propriety consider himself comparatively secure from an attack. All should reflect seriously how much easier it is to prevent than to cure cholera. The idea, however, of preventing an attack by taking any medicine whatever, when feeling perfectly well, is too absurd for a moment's consideration. Nothing is better calculated to invite an attack than such a pernicious practice. In what better condition could a person be to resist disease than in perfect health? But during *choleraphobia* many persons are not satisfied with this; they must needs be teasing their stomachs continually with some *villainous compound* or other to make themselves better than well. All such should remember the significant epitaph inscribed (at his own request) upon the tomb of the Italian Count, who, like themselves, experimented with his health under the apprehension of disease:

"I was well;
Would be better;
Took physic,
And died."

The best preventive is to pursue a temperate course in all things, shunning all cholera medicines as preventives while in health. As soon, however, as any of the symptoms of the disease appear, then, and not till then, should any medicine be taken. The patient should at once send for his own family physician or for some one in whose skill and knowledge he has full confidence, for faith and confidence are powerful adjuncts in overcoming disease. The advice of such a physician should also previously be obtained with regard to the domestic treatment of this malady in its earliest stage, in case of sudden attack and while waiting for him. The premonitory diarrhoea, almost invariably a precursor of the disease, may, however, often at once be arrested by remaining at home, maintaining the recumbent or horizontal posture, living on crackers and tea and taking some very mild medicine. Nothing will so soon check this diarrhoea, or any other, as confinement to bed, external warmth, perfect quietude and *starvation*, with some of our common opiates, cordials or astringents. The constant attendance of a physician is, however, indispensably necessary in all the stages of this fearful, rapid, and too often fatal disease; for to counteract it, the treatment must be prompt, the medicine must be quick, powerful and permanent in its effect. It must be quick, lest the disease shall have progressed beyond medical jurisdiction; it must be powerful, lest it be carried before the progress of the disease as a straw in the current of the ocean; and it must be permanent, lest the disease, after a short and deceptive remission, return with greater violence than at first.

It is injurious to make any great change in the ordinary mode of living, with the exception of fruit and vegetables; and reason and experience dictate the propriety of refraining from these altogether, or to be very sparing indeed in their use. Vinous, malt or fermented liquors should be avoided, but the very best quality of brandy, rum, gin, or "*old Bourbon*" might, in moderation, be used. It is, however, very far from my wish, by this, to recommend intemperance, either directly or indirectly; but I do not hesitate to state that the occasional use of such stimuli might be found highly serviceable during the prevalence of this mortal pestilence. I need hardly remark, that the habitually intemperate lose

all the benefits of this remedy. The use of large quantities of fluids during the epidemic is also objectionable; therefore, persons should be careful "not to take too much water in their brandy." No purgative medicines whatever, (especially the saline) unless absolutely necessary, should be used for the purpose simply of obviating constipation of the bowels. This condition, if possible, should be obviated simply by diet and by injections. Persons should also shun as they would the pestilence itself, all cholera nostrums of which they neither know the nature nor the composition ; and should physicians recommend such articles to their patients without any knowledge, they would thereby indirectly admit that, they themselves had no confidence in their own prescriptions, and that they were ignorant of the healing art.

With many apologies for having occupied so much space, I have the honor to be,

Gentlemen, your obedient servant,

W. BODENHAMER, M. D.

As our Journal is taken in some families who favor Homœopathy, we publish for their benefit the following article entire. It certainly contains sound advice, and may be safely and profitably followed by all, provided every effort is made to ensure the earliest attention of a physician :

HOMŒOPATHIC INSTRUCTIONS FOR FAMILIES WITH REFERENCE TO
THE CHOLERA.

At a meeting of the Hahnemann Academy of Medicine, held July 16, 1854, the Committee on Cholera reported the following instructions for the domestic management of this disease :

1. Avoid crowded assemblies and crowded sleeping apartments, and as much as possible shun the presence of filthy persons, for the disease is mostly developed in crowded dwellings, ships, prisons, camps, &c.

2. Observe cleanliness of person and enjoin the same upon your household.

3. Dwellings—especially the sleeping apartments—should in all cases be thoroughly ventilated.

4. Pursue your ordinary course of diet, observing some moderation as to vegetables and fruits. Night meals are to be avoided. Regularity in the hours of eating is very desirable. Alcoholic drinks are objectionable, the intemperate being particularly liable to this disease. Ice-water and ices should be used with extreme moderation. Articles of diet known to disagree with the regular action of the bowels should be most scrupulously avoided.

5. Avoid mental or bodily excitement or fatigue. Keep the person warmly clad.

6. Cathartics and laxatives must be wholly avoided. No means should be taken to remove constipation, except such as are prescribed by a physician. The use of laudanum, opium, or cholera mixtures of any kind is hazardous.

7. It is better to take no medicine as preventative of cholera, but the slightest derangement of the bowels should be met by appropriate treatment.

8. Should there be oppression or sickness at the stomach, shiverings or dizziness, with or without relaxed bowels, *Ipecac* of the second or third trituration or dilution, may be taken every two or three hours.

9. If there be watery looseness of the bowels, with or without nausea, pain or cramps, take one drop of *Veratrum*, first dilution, every half hour or hour.

10. If the diarrhoea should become profuse, with or without pain or vomiting, discharges very frequent, being watery or resembling rice-water, with or without cramps, coldness, and blueness, with rapid sinking, take one or two drops of the spirits of camphor every five or ten minutes until reaction takes place.

From the moment the diarrhoea becomes urgent, the patient should go to bed and be well wrapped with blankets. Bottles of hot water should be applied to the feet, and medical aid at once be summoned. No external use of camphor is advisable while other remedies are employed.

Published by order of the Hahnemann Academy of Medicine, New York, July 17, 1854.

THE HUMAN TEETH.

I have to record here an example of the success of genius, added to that indomitable perseverance which genius only can command, in reference to the subject which heads this article. I do it the more readily, as in one of the first numbers of the Journal an intimation was given that an occasional page would be devoted to the preservation of the Teeth, as an important means not only of preserving the health, but of maintaining personal beauty. Has the reader ever seen Queen Victoria, and a — squirrel? What would she not have given to have had a set of teeth less like the front ones of the lively little animal named?

Some long years ago, I knew Dr. A—— to be laboring after the *ne plus ultra* of dentistry; but week after week, month after month, year after year, he labored on in his little workshop, where the white heat of his furnace seemed almost sufficient to burn his eyes out or blind them with its glare: and, whether in December or July, there was the same toil,—the same cheerful hopefulness, if not actual confidence of success, as his motto seemed to be, that “what ought to be done, could be done,” and that he was going to do it. Since I knew him to be thus engaged, he has grown bald, and age and wrinkles have come, but they have brought with them an enduring triumph. But, after all, what is it? He has found a silicious compound, of an exactly equal linear expansion and contraction, under the application of heat, to that of the metal upon which it is fused. Now, this is worse than Greek to the unscientific reader; but if he should live to the age of sixty years, or more, and does not care to look as old by a score or two, then this discovery will be to him a truth whose value in agreeableness and satisfaction cannot be accurately computed. The result of this discovery and invention, for it is both, is simply this: that false teeth can be made, including gums, more beautiful—because more regular—than the natural ones, more durable, more untarnishable, and more indestructible than they. These teeth can be used with comfort in eating; the acids of the mouth cannot corrode them, while the teeth themselves are so strongly clasped by the artificial gum, that it is altogether impracticable for a particle of food or the most penetrating liquid

to get between them ; hence, the mouth and the breath can be kept sweeter and cleaner than if the teeth were all natural. This close-fitting has never been accomplished before, because of the different expansibility of the material of which the teeth were made, and that into which the teeth were fitted,—as also of the artificial gum which was used to bind them together. In fact, a set of artificial teeth, with gum, is made, which for beauty, endurance, cleanliness, distinct articulation, comfortableness in mastication, expression, length, form and shade, has never been equalled in this or any foreign country I have ever visited. As a matter of personal convenience, agreeableness, and satisfaction to those who wear them, the discovery is literally invaluable ; and if the inventor could only be induced to lay aside the diffidence which is inseparable from true talent, a career of successfulness would open before him which would satisfy his largest desire. The whole Dental world, if they could see its full truth, will be delighted to know that—

Dr. John Allen, of Bond-street, New York, has made a discovery by which Artificial Dentures can be so constructed, that in point of strength, cleanliness, life-like appearance, and adaptation, a degree of perfection has been attained never hitherto equalled. None of the ingredients employed admit of being tarnished or corroded in the mouth, while the fusing substance, capable of any desired tint of artificial coloring, renders the whole as firm as a solid bone : and, when necessary, can be so formed as to restore sunken cheeks to their natural rotundity, and can be worn without appreciable discomfort, being kept in place wholly by atmospheric pressure.

CHEERFULNESS.

Reader, if you would be loved by those around you, be cheerful,—it will be like sunshine upon the clouds. Cheerfulness qualifies us the better for society, promotes health, enlivens beauty, lengthens life, and increases usefulness. A cheerful face may hide a bleeding heart ; but grief ought sometimes to be forgotten in the desire to hide our own sorrows and bring sunshine instead of shade to those we meet ;—thus we shed a pure ray of joy on our own path, and lighten life's journey to others. Be buoyant, then,—look on the bright side of the picture—cheer up yourself and those around you too. What a treasure is a house made happy by each member of the family contributing a pleasant smile and a cheerful look,—bringing peace and quietude and gladness where else contentions reign. The writer has often felt that the happiest hours of her life were those spent at the evening fireside, surrounded by her little family, engaged with book or work, teaching them cheerfulness, contentment, and piety—thus preparing them for usefulness here, for a dying hour, and the Judgment Day !

MAHALA.

HALL'S JOURNAL OF HEALTH.

OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS: FOR WHATEVER BEGETS PLEASURABLE
AND HARMLESS FEELINGS, PROMOTES HEALTH; AND WHATEVER INDUCES
DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

VOL. II.]

OCTOBER, 1855.

[NO. IX.

WESTMINSTER REVIEW vs. TEMPERANCE.

DIVESTING the subject of all that is extraneous, we wish to offer our own views on this important question, in as concise and pointed a manner as may be, only remarking, that we are not, nor ever have been, theoretically or practically, connected with any teetotal movement or society whatever, nor do we expect ever to be; yet we, in common with others, feel an interest in the prevalence of true views on all subjects; for only in proportion as truth prevails, can any community be prosperous and happy.

THE point in the Review is, *Alcohol is not only not poison, but food*—educing therefrom the general practical fact, that *the moderate use of spirituous liquors is nutritious and healthful*. All that the writer says is predicated on the chemical analysis of *pure* alcohol, of *pure* brandy, of *pure* wine, &c. But granting for a moment that all he says is scientifically and literally true, the broad fact, which no well read man will deny, that *pure* liquors are not used, except by the very fewest of the few, because they are not to be purchased or secured in any way, unless by men of large fortune or high position—nullifies his argument in its actual application to the masses, for whose good the temperance movement was instituted. We give a single fact out of many, merely as an illustration.

"The Inspector, under the Prohibitory Law, at Buffalo, New York, Dr. H. Cox, has inspected 76 qualities of various liquors since he has been in office. He finds some pure liquor, a great deal of low per centage, and the balance pernicious and drugged concoctions. In domestic brandy and port wine he has found the following ingredients, in large quantities, viz.:

Prussic acid, sulphuric acid, cider, alum, beet-root juice, (coloring,) nitric acid, logwood, lead, and copper! He inspected a cask of liquor represented as domestic brandy, which was very strongly tinctured with sulphuric and nitric acid."

What may be predicated on a pure article, cannot be safely predicated on one which is impure. What may be said of pure air cannot be said of impure air; the man who does it practically, dies! The Review says "*Alcohol is not a poison.*" The ancient Greeks used the same word to express poison and medicine. Physiologically speaking, poisons are substances which derange the vital functions, and produce death by an action not mechanical, of which the most familiar illustrations are Prussic Acid, Laudanum, Strychnine, Nitric Acid, &c. &c. That the common drunkard dies from a derangement of the vital functions, caused by drinking spirituous liquors, the *Review* will perhaps not deny. If, therefore, when immoderately used, it produces undeniable poisonous effects on the animal economy, the question for all practical purposes is lost.

The idea, evidently in the mind's eye of the writer is, *The steady, uniform, and moderate use of spirituous liquors is nutritious and healthful*; but in the concluding sentence of his elaborate article, he exhibits his consciousness of the fact that he has all the time been "*beating the air,*" that he has been advocating a theory utterly impracticable in its bearings on the multitude, saying "*It is a very dangerous, tricksy spirit, needing the power of a Prospero to make it beautifully obedient; needing sagacity and self-command to make it a blessing.*" How few have this power, this sagacity, this self-command, let the tens of thousands liquor-lost every year, make reply. But the Reviewer is not willing to be judged by the evident actual tendency of his article; even he has not the boldness to act as the champion for the habitual use of liquor. Says he "*the point at issue is not habitual over excitement, but occasional excitement;* we are not considering the case of a man who vitiates his organization by taking stimulus twenty times a day, but of a man who takes it once or twice a day." After all, then, the whole force of the argument is expended on the difference, physiologically speaking, between "*poisoning*" and "*vitiating the organization;*" he admits that taking

liquor twenty times a day "vitiates the organization," what then is the difference in this connection between "vitiating" and "poisoning?" In law, "*to vitiate*" an obligation or writing means its legal destruction. In ethics, to vitiate a man's morals is destructive of that morality, for then he is moral no longer. In physiology, to vitiate the blood, to poison the blood, are in a free meaning, synonyms. To vitiate, physiologically speaking, is to render incapable of natural action; poisoning does the same thing; vitiation here will as certainly cause death, if kept in action, as will poison; therefore, for all practical purposes, the whole force of the article in the Review narrows itself down to a quibble, the difference between tweedle-dum and tweedle-dee. It is a battle of mere words, a mere flourish of trumpets. It is not for the splitting of a hair that so many of the greatest minds in the nation have waged the temperance war; they do not fight for a name or a phrase; their object is to prevent the destructive effects which follow the use of spirituous liquors, and which the Reviewer acknowledges and calls "vitiating the organization;" which, if words have any meaning at all, is nothing more than rendering incapable of performing the natural functions, and of which, if continued, a man must of necessity die. It kills the man. Poison can do no more. It kills the man, and that is what temperance men mean when they use the word "Poison."

While, in effect, and to all intents and purposes, the Reviewer admits what the friends of Temperance contend for, we are bold to say that "the occasional excitement of a man who takes liquor once or twice a-day," and for which the Reviewer contends as being beneficial, is a physiological untruth. It is not merely the man who obviously takes liquor "twenty times in a day," nor the habitual drunkard, who is destroyed by it, whose organization is vitiated thereby, but their organizations are inevitably and under all circumstances vitiated, who drink spirituous liquors "once or twice a day."

Any man who drinks liquor regularly every day once, or twice, in the sense meant by the Reviewer, although he may never have been known to be actually drunk, or to have taken it oftener "than once or twice a-day," (which by the way we may well set down as an impossible supposition, and thus a most unfair weapon in argument, yet ruthlessly wielded by

the Reviewer,) must have his organization vitiated to the extent of such use; for what is said of a whole may be said of a part, so large as ten per cent.; if drinking "twenty times a-day" "vitiates" acknowledgely, drinking "once or twice a-day" must "vitiate" some.

But of those people who were "never known to be drunk," except to themselves, who "take their dram once or twice a-day," as the saying goes, what will educated physicians of eminence and character of any nation say? We will make no sweeping assertion, will employ no extravagant hyperbole—we will only state that it is of common occurrence, in the practice of such, to see men and women dying from Livers engorged or ulcerated, from stomachs whose coats are thickened and otherwise rendered morbid, and from intestines, powerless to draw nutriment from the food eaten, ending in inanition or chronic diarrhoea, as the unquestioned result of a daily stimulant. Any city practitioner of ability and observation knows full well, that of the many who are reported to die of "*disease of the heart*," no small moiety perish thus suddenly, from the fact that the accustomed stimulus had lost its power, whether that stimulus had been brandy, opium, or tobacco. But let it be borne in mind that the majority of those who are thus benevolently chronicled to have "died of disease of the heart" are not of the common topers; we don't, for the most part, think it worth while to inquire or to state what they die of, but they are men of wealth, retired merchants, bankers, ship-merchants, and the like men, who can command the purest and best liquors in the world.

The Review narrows down the whole question to the broad statement that

"ALCOHOL IS NOT POISON, BUT FOOD."

His mode of argument is literally thus:

1. Food cannot be poison.
2. Food is that which gives force, motive power.
3. Alcohol gives motive power.
4. Therefore alcohol is food, and hence cannot be poison.

The error in this ratiocination is, in assuming for a fact what is a physiological untruth, to wit, that what gives force, motive power, is essentially food. Let us examine this statement.

By a parity of reasoning, we may easily arrive at the *reductio absurdum* that arsenic is food.

ARSENIC IS NOT POISON, BUT FOOD.

1. Food cannot be poison.
2. Food is that which gives force, motive power.
3. Arsenic gives force, motive power.
3. Therefore arsenic is food, and hence cannot be poison.

It is an uncontradicted fact, that the mountaineers of Hungary and Alsatia are able, by eating a small piece of arsenic, to perform feats of mountain scaling with an ease, and vigor, and success which, without the arsenic would be impossible; but having used it for a while, a premature death is inevitable; and the more speedy, if its employment is abandoned.

That alcohol is not a poison, but food, is the purest conjecture, built on the fallacy that food is force. Such is not its definition. As well might we say that the laughing gas was food, for under its influence one man has the strength of numbers. A more proper definition, and, as far as we can now see, unobjectionable, is, food is that whose continued use, alone, sustains life, maintains health, and supplies muscular power. The continued use of only alcohol does neither, but will inevitably and in every case cause death, within ten days.

We have not the space to join in the side issues, which are mere child's play; they are arguments more striking than true; such as that in Frankfort, Germany, the hotel keeper found that the members of the Peace Congress, who were mostly teetotallers, ate so much of solid food as to create an unheard of deficiency in certain dishes, as compared with an equal number of his countrymen, who revelled in wines, brandies, and lager-beer. If this proves anything, it shows that temperance secures a good appetite; but whether these eating men would not be able to endure an amount of physical exertion far greater than the drinking men—which by the way no intelligent man will deny—it did not suit the argument of the writer to state. There are many such ad-captandum statements running through the whole article, which the most superficial examination would be sufficient to explode, but which have their effect on the casual, unwary, unthinking reader—as, alas, most readers are.

But let us grapple more closely. The argument is that one object of eating is to keep warm; that alcohol is better calorific food than starch or sugar, and seven times better than beef-steak—that is, that of equal proportions of lean flesh and alcohol, the alcohol has seven times more hydro-carbon, the heat-forming principle. Theoretically, it is true, but the falsity of the bare statement may be shown by taking two men, in all respects equal; give one fifty pounds of beef-steak, and nothing else but air and water, and give the other fifty pounds of alcohol and nothing else but air and water, which of the two will keep off the cold chill of death the longer? Let common sense answer. The fact is, alcohol warms, and warms only, and man cannot live on warmth alone—while beef-steak both warms and nourishes, as does all food; and what does not do both, cannot sustain life, and cannot be properly denominated food.

But it is not safe to say that because alcohol supplies warmth largely, that it should be used for that purpose. It has for aught we know other constituents than hydro-carbon; chemistry may not detect them, still they may be there. Chemistry does not detect in a hogshead of concentrated marsh-miasm one single atom of a death-dealing quality; cannot absolutely detect anything beyond the constituents of the ordinary air around us; yet the man who breathes it dies. And as the man who breathes this malaria alone, will perish, although chemistry can detect nothing deadly there; and yet when we see the man die who breathes it, we know that it must be deadly! so if we see a man relying on drinking alcohol to keep him warm, and yet see him grow cold in death, we cannot but conclude there is something deathly in alcohol, although chemists cannot detect it.

The fact is, chemistry, notwithstanding all its triumphs, is yet too much in its infancy to afford physiological demonstrations; hence, for the present, we must make use of the truths she has vouchsafed to us in the light of close and accurate observation of the phenomena of everyday life, allowing chemistry to confirm what it may, but to originate nothing.

What the Reviewer says of the physiological effects of alcohol, as to its hydro-carbon supplying fuel to the system, is true only in the abstract. That it does supply fuel more promptly

than food, and more largely too, bulk for bulk, is not denied, but that such prompt and large supply is healthful, is another question; and is the very thing to be proven. On this point the whole controversy turns. The system cannot subsist without hydro-carbon; alcohol is hydro-carbon in its concentrated form; no logician would say, "*therefore alcohol is essential to the system,*" much less "*healthful to the system.*" It would be as perfect a non sequitur, as that pure oxygen is necessary to the system and healthful to it, because it is assuredly true that "*without oxygen the system could not subsist at all.*" The truth is, every physiologist and every chemist knows, that the human body will die in an hour without oxygen, but he also knows that if pure oxygen is administered—concentrated oxygen, unadulterated oxygen—death is no less certain within a very few hours. The same line of argument obtains as to alcohol, or hydro-carbon. Without it, the human body would not live a day; and in proportion as it is used in its purity, in its concentrated form, just in such proportion and certainly will the man die.

It is not in their purity, in their concentrated form, that the life and health-giving elements of our physiological existence are ever supplied us, but in their very large dilution with other ingredients, just as necessary. Sugar is carbon in a very large proportion, and without carbon we cannot live a day or an hour; and yet the man who would eat only sugar, would certainly die in a few days. This single argument is subversive of all that is said in that elaborate and mischievous article. Mischievous, because there is just enough of science in it to convince the superficial, and to fortify the unreflecting in following practices which they love. While it is a perfect God-send to those who have a pride in having it believed that they are among the few, who are wise enough to be *conservative*, to choose the mean.

Sober reason would tell us that alcohol, largely used, would destroy health and life, if we had never seen a single instance of health and life destroyed by it, because in our observation, we know of no element necessary to the health of the human body, which would not subvert that health, if used largely, or exclusively in its concentrated form. Sugar, its hydro-carbon, is essential to life, and more or less of it is found in every article of food; the same with starch; but either of these articles

alone, or in aliments mainly made up of them, will not sustain health long, and why should we suppose alcohol would be an exception to an otherwise universal law?

Nature has formed no element in its purity, which is necessary to physiological life, and we have no reason to suppose that such pure element would contribute to human health, when artificially fabricated. As millions have lived to a great age without the use of alcohol, that is a demonstration of its not being essential to health. And as men do live in health without alcohol, we may conclude that alcohol does not promote health in those who are well, because a man cannot be more than well.

The general summing up is this.

If alcohol is not a poison, but food; because alcohol gives force, muscular power—then, arsenic is not a poison, but food, because arsenic gives force, muscular power.

As nature has formed no element in its purity, which element in large dilution is necessary to health, we conclude that such element in its purity is not essential to health; therefore alcohol is not essential to health.

As men have lived in perfect health without alcohol, the use of alcohol cannot add to that health, because a man cannot be better than well.

As we know of no article which contains hydro carbon largely, which would not destroy life, if used alone, not even sugar; so we may conclude that alcohol, which does contain hydro-carbon largely, will destroy life, if used alone.

If any elementary substance in its purity destroys life, if used alone, it is reasonable to conclude that the only safe method of using any elementary substance, is, in using it in the proportion in which nature has combined it with other materials: therefore, that however essential to existence hydro-carbon may be, it is not healthful or safe to use it in its concentrated, artificial combination, but only healthful and safe in deriving our supplies of it, as contained in our natural food. Therefore, we consider it a *Q. E. D.*, that alcohol is not essential to health; that it is not promotive of the health of those who are well; and that in proportion as it is used largely, or alone, in such proportion is it, like all other elementary concentrations, certainly destructive of health and life together.

BE SYSTEMATIC.

It will add more to your convenience and comfort through life than you can now imagine. It saves time, saves temper, saves patience, and saves money. For a while it may be a little troublesome, but you will soon find that it is easier to do right than wrong; that it is easier to act by rule than without one.

Be systematic in everything; let it extend to the most minute trifles, it is not beneath you. Whitfield could not go to sleep at night, if, after retiring, he remembered that his gloves and riding whip were not in their usual place, where he could lay his hand on them in the dark, on any emergency; and such are the men who leave their mark for good on the world's history. It was by his systematic habits from youth to age that Noah Webster was enabled to leave to the world his great dictionary. "Method was the presiding principle of his life," writes his biographer.

Systematic men are the only reliable men; they are the men who comply with their engagements. They are minute men. The man who has nothing to do, is the man who does nothing. The man of system is soon known to do all that he engages to do; to do it well and do it at the time promised; consequently he has his hands full. When I want any mechanical job done, I go to the man whom I always find busy, and I do not fail to find him the man to do that job promptly, and to the hour.

And more, teach your children to be systematic. Begin with your daughters at five years of age; give them a drawer or two for their clothing; make it a point to go to that drawer any hour of the day and night; and if each article is not properly arranged, give quiet and rational admonition; if arranged well, give affectionate praise and encouragement. Remember that children, as well as grown people, will do more to retain a name, than to make one.

As soon as practicable, let your child have a room which shall be its own, and treat that room as you did the drawer; thus you will plant and cultivate a habit of systematic action, which will bless that child while young, increase the blessing when the child becomes a parent, and extend its pleasurable influences to the close of life. A single unsystematic person

in a house, is a curse to any family. A wife who has her whole establishment so arranged, from cellar to attic, that she knows, on any emergency, where to go for a required article, is a treasure to any man, (my experience, reader !) while one who never knows where anything is, and when it is by accident found, is almost sure to find it crumpled, soiled, out of order, such a wife as this latter is unworthy of the name, and is a living reproach to the mother who bore her.

HOW TO BE HAPPY.

I sometimes think that I give too much good advice in my Journal for a paltry dollar ; however, as there is plenty more where that came from, and *there is that scattereth and yet increaseth*, I will continue to distribute liberally, especially as I feel so full of it sometimes, that I am almost tempted to double the size of this little pet of mine. Yet "*second thoughts*" suggest that I had better explode myself than to explode the Bank, for then all three of us, Journal, Bank, and I, would grave together.

But how to be happy? that is the question. Reader, I have seen a great deal and felt more ; have talked, and travelled, and enjoyed, and suffered, with all sorts of people ; have wandered much and staid at home more ; have been on the sea, and in it, and under it ; have been laughed at, shot at, quarrelled at, praised, blamed, abused ; have been blown at, and blown up ; have had much, and had little, so much as to enjoy nothing ; so little that I would have enjoyed a crust of bread, because the ship went to the bottom with everything in it, leaving me to float to a sand bank ; and then again I have wandered over the earth, and under it, and through it, its caves, and its dungeons and darkness, after stalagmites and stalactites, and specimens of black rocks and white ones, blue stones and gray ; lived for months on desert islands, just for the purpose of picking up new shells on the beach, which the tide of night never failed to leave behind it ; in those bygone days, when I had the three great requisites of an enjoying traveller, to wit : plenty of time, plenty of patience, and plenty of money, so if the coach turned over and smashed up, I could

afford to wait until another could be had, or if the ship went to the bottom instead of to its destined port, 'twas just the same to me, because if I wasn't at one place I was at another, and there was always some strange rock to look at, some queer "dip," that set me calculating how many horse power it required to make that rock *just turn up so*, and all the million inquiries which geology, astronomy, conchology, and a dozen other dry names suggested, which not only had the effect to keep me from fretting, but kept me in an interested humor; well, in all these different situations, and as many more, I have found out, among others, three things:

- 1st. That a man out of money can't be happy.
- 2d. That a man out of health can't be happy.
- 3d. That a man without a wife can't be happy.

Therefore, I have come to the conclusion, that *the best way to be happy is to take care of your health, keep out of debt, and get a wife.*

A PHYSICIAN'S LIFE TIME.

If a young graduate on the day of first opening an office, will school himself to look wise and say nothing, have a cast of brass made for his face, encase his hide, heart, and conscience with the skin of a rhinoceros, he will infallibly get practice, grow rich, and live a long time. But if he begins his professional career with a determination to do all he possibly can to save the life of the one intrusted to him, even at the peril of his own, to abhor all pretence and trickery, and to act with candid conscientiousness towards those who repose confidence in him, the result will be poverty and a premature death, in a very large number of cases; and this is the reason why so many physicians of education and talent either fail to live by their profession or die before their time, in the vain struggle for that respectable style of living which belongs to their calling. No class of men, the clergy not excepted, give as much pecuniary aid in proportion to their means, to suffering humanity, as a physician engaged in the general practice of medicine, and no class of men are as often and as grossly imposed upon. Dr. Mott, the Nestor of our profession, once

remarked, and with great truth, to a graduating class : “ *Young gentlemen, have two pockets made, a large one to hold the insults, and a small one for the fees.*”

According to statistical returns, out of every hundred persons, engaged in different callings, living beyond seventy years, there were, in each calling,

- 42 Clergymen,
- 40 Farmers,
- 35 Merchants,
- 35 Office holders,
- 32 Soldiers,
- 29 Lawyers,
- 27 Artists,
- 27 Teachers,
- 24 Physicians.

That is to say, clergymen have nearly two chances to one for a long life over the physician.

If, however, a physician can survive the hardships of his profession, mental, moral, and physical, for ten years, his chances for a patriarchal age exceed those of the divine ; thus it is, that out of eighty members of a medical society, having few young men, only three members died in seven years.

HOW TO KILL OWLS

And men. I once read that if you find an owl looking at you from a tree, and wish “ *to bring him down,*” without the expense of powder and shot, you have only to keep your eye steadily fixed on him, and move slowly round the tree ; in his eagerness to watch your movements, (owls are wise), he forgets to turn his body, and his eye following yours, the neck is soon twisted off.

And now for the man ; send him to some of our leading New York churches, where can be heard, any Sabbath day, such ravishing music, as note after note is rolled out in rich harmonies, that of the leader peering above all the others in magnificent excelsior, from a throat all bird, how can he, how can any man, who has music in his soul, resist the desire to obtain a view of her, whom he can't help but imagine is as beautiful as her

voice is transcendent, how can he help turning his head round, the body being stationary for politeness' sake, and keeping it turned, too, so long that the neck gets a crick in it, and he can't turn it back? I appeal to the reader if he has not many a time been the victim of a most disagreeable struggle between a sense of politeness and a love of the beautiful in sound and person, under such circumstances. Can any one give a satisfactory reason why the choirs of churches are placed behind the people? If music is a part of public worship, as much as preaching, perhaps, there can be no good reason why the people should not "*face the music,*" as they are called upon to do in another sense, a superior voice commanding here as high as two thousand dollars a year. An opera would soon find it a losing business if the artists were placed behind the people, and the concert room would be entirely deserted. In my opinion, every consideration, whether of convenience, comfort, taste, enjoyment, as well as the commonest propriety, demand a prompt and universal change in this respect. *If we are to have choirs in our churches at all, let them face the people,* and thus save many a valuable neck, saying nothing as to the advantages of harmony and tune, which would be an inevitable result.

CENSUS OF 1850.

Males	6,546,753	Females	6,558,136	Excess of Fem.	11,000
Free col'd	190,000	"	210,000	" col.	" 20,000
Slaves	1,602,525	"	1,601,778	" "	" 700

The above includes only persons, the nativities of whose states were known. New York state contains one-eighth of the whole population of the Union, Pennsylvania one-tenth.

There are nearly four million dwelling houses, making about five persons to each house.

The smallest town in the Union is Liberty, in Keokuk county, Illinois, having five inhabitants. Averill in Vermont has seven.

Clergymen,	27,000.	Lawyers,	24,000.	Editors,	13,000.
Artists	2,000.	Butchers,	18,000,	not including doctors!	
Blacksmiths,	100,000.	Churches,	35,000.		

There are five million milch cows, not including town pumps, nor the Hudson River.

Persons going to school, 4,127,000. Teachers, 104,260.

There are in the United States over a million of white persons who cannot read or write, one-fifth of these are foreigners.

It is an inquiry of much interest why, according to the above, every twenty free colored persons give one extra female, while it requires 1191 whites to give one extra female, and 4578 slaves to give one extra female? Does it mean that there is a natural connection between monogamy and a life of steady labor with plain substantial food? Does it mean that Providence designed that a man should work, live plainly, with one wife, and have health, competence, and a *rational old age*, there being a thousand per cent more crazy white people than colored slaves?

CONSUMPTION.

From official sources for the same year, it is found that of every hundred persons dying from all causes, there died in round numbers, of consumption, in

	Consumption.	Of all lung diseases.
Mexico City,	3	17
New Orleans,	9	14
Norfolk,	11	13
Philadelphia,	15	29
Boston,	15	24
New York,	18	28
Baltimore,	18	23
Charleston,	18	23
Havana,	20	25

As far as it is safe to form an opinion from official statistical returns, every family in the Union which has the slightest possible consumptive taint ought to vote for the annexation of Mexico, *instanter, vi et armis vel, hook, crook, or money*; and by a parity of reasoning, we don't want Cuba as a gift, for already consumption destroys a sixth of our entire population. Cuba would increase that mortality over twenty per cent.

APPETITE.

"*Asking for*," that is the meaning. Who asks? *Nature*; in other words, the law of our being, the instinct of self-preservation, wisely and benevolently implanted in every living thing, whether animal, worm, or weed.

Yielding to this appetite is the preservation of all life, and health, below man; he alone exceeds it, and in consequence sickens and dies thereby, long before his prime, in countless instances.

The fact is not recognized as generally as it ought to be, that a proper attention to the "askings" of nature, not only maintains health, but is one of the safest, surest, and most permanent methods of curing disease.

It is eating without an appetite, which in many instances is the last pound which breaks the camel's back; nature had taken away the appetite, had closed the house for necessary repairs, but, in spite of her, we "*forced down some food*," and days and weeks and months of illness followed, if not cholera, cramp, colic, or sudden death.

In disease, there are few who cannot recall instances, where a person was supposed to be in a dying condition, and in the delirium of fever, or otherwise, had arisen, and gone to the pail or pitcher, and drank an enormous quantity of water, or have gone to the pantry, and eaten largely of some unusual food, and forthwith began to recover. We frequently speak of persons getting well having the *strangest kind of an appetite*, the indulgence of which reason and science would say would be fatal.

We found out many years ago, when engaged in the general practice of medicine, that when the patient was convalescing, the best general rule was, *eat not an atom you do not relish; eat anything in moderation which your appetite craves, from a pickle down to sole-leather*. Nature is like a perfect house-keeper; she knows better what is wanting in her house than anybody else can tell her. The body in disease craves that kind of food which contains the element it most needs. This is one of the most important facts in human hygiene; and yet we do not recollect to have ever seen it embodied in so many words. We have done so, to render it practical; and to make it remembered, we state a fact of recent occurrence.

Some three years ago, a daughter of James Damon, of Cheshirefield, fell down a flight of stairs, bringing on an illness from which it was feared she would not recover. She did however recover, except the loss of hearing and sight. Her appetite for some weeks called for nothing but raisins and candy, and since last fall, nothing but apples were eaten. A few weeks ago she commenced eating maple buds; since which time she has nearly regained her former health and activity, and her sight and hearing are restored.

We all, perhaps, have observed that cats and other animals, when apparently ill, go out and crop a particular grass or weed. In applying these facts, let us remember to indulge this "*asking for*" of Nature, in sickness especially, in moderation; feeling our way along by gradually increasing amounts; thus keeping on the safe side. We made this one of our earliest and most inflexible rules of practice.

DECISION OF CHARACTER.

Without it, no man or woman was ever worth a button, nor ever can be. Without it, a man becomes at once a good-natured nobody; the poverty stricken possessor of but one solitary principle, that of obliging every-body under the sun, merely for the asking. He is like the judge who uniformly decided according to the views of the closing speech. Having no mind of his own, such a man is a mere cypher in society, without weight of character, and utterly destitute of influence. Such an one can never command the respect or even the esteem of men around him. All that he can command, is a kind of patronizing pity. The man to be admired, respected, feared, and who will carry multitudes with him, whether right or wrong, is he who plants his foot upon a spot, and it remains there, in spite of storm, or tempest, or tornado: the very rage of an infuriated mob but gives new inspiration to his stability of purpose, and makes him see that he is so much the more of a man.

Then again, what a labor-saving machine is this "*decision of character*," this thin pressed lip, in all the departments of life; the infant of a year knows its meaning well: children see it with intuition. Servants, the dullest of the dull, the

veriest flaxen waddle, a week only, from "Fader Land" learns it at a glance. Why! this *decision of character*, this firmness of purpose, pays itself in any walk down Broadway. The little *match girl* doesn't repeat *matches please?* the ragged crossing sweeper doesn't take the pains to run half across the street after you; he knows better. Your own child does not repeat its request, however anxious to have it granted, and wifey herself soon learns "it's no use knocking at the door any more," if the first tap does not gain admission.

Then again, what a happy deliverance it is from that state of betweenity, which is amongst the most wearing of all feelings. Why half the people don't know the luxury of having made up one's mind irrevocably. What an amazing saving of time it is, of words, of painful listening to distressing appeals. Why, it is a positive benefit to the persons refused, for it enables them to decide without an effort, that further importunity is useless. But my brother, see to it, that your decisions be always right, first; and to guarantee that, you must have a sound head and a good heart—then may it well be like a Medo-Persian law—unalterable. But "*be kindly firm.*"

COMFORT FOR THE POOR.

How grandly benign the first penal sentence on man—"In the sweat of thy face shalt thou eat bread, UNTIL THOU RETURN TO THE GROUND"! How blessed the necessity of having to labor for one's daily food. It is steady, moderate work, which gives health, and years, and honor, and success. And yet, perhaps nine out of ten of us, are looking and laboring for the great consummation of being placed in a position which shall require no labor, the fabled *otium cum dignitate*; forgetting, that in the evasion of the penalty, greater judgments come. The sentence is, we must work *until we die*. That is its meaning and intent, and there is within it blessings in disguise; blessings in our very punishments! greater blessings than if we succeed in escaping them! How incomprehensible, how broadly reaching is the love of Him, with whom we have to do!

It is within the observation of all of us, that those who retire from a long and active business life, soon fall into disease and die; and scarcely a day passes, in which the observant physician does not see, that the difference to many between health and disease, is the distance between the drawing-room and the wash-tub—the distance between the quill and the crow-bar—while the instructive fact with its terrible warning stares us in the face, that “*the average duration of the life of men after ‘RETIRING FROM BUSINESS’ is less than three years.*”

MEDICAL PROGRESS.

Reese's Medical Gazette for September has a new feature in medical journalism, “*Selections from favorite prescriptions of living American practitioners.*” We hope this will be continued. Medical science has been greatly retarded by its awe of the old and its fear and contempt of the new. It is a Herculean labor to get a physician to try a new remedy, unless “*authority*” sanctifies it. Thus it is, that the so-called *New Schools, Reformed Schools*, have gained large advantages over scientific medicine. They are willing to try anything, and to employ in their practice whatever remedy seems, from actual experience, to be worthy of confidence. It is the only rational practice of medicine, and for the following reasons.

1. Climate is constantly changing.
2. The constitutions of men are constantly changing.
3. The habits of society are constantly changing.
4. The circumstances and conditions of domestic life are constantly changing.

Such being the case, that practitioner cannot command success, who administers to-day, the same remedy for the same symptom, which he did twenty years ago. Every observant physician knows that the types of disease vary from year to year, and he is the most successful man who earliest notices that change, and judiciously adapts his remedies to it. This is the key to successful practice everywhere. This gives “*eminence*” to men of the time, and we want their experience and “*prescriptions.*”

EATING TOO MUCH.

What countless thousands it puts into the doctor’s pockets, furnishes his splendid mansion in Union Square and Fifth Avenue, enables him to “sport his carriage,” to own a villa on the banks of the Hudson, and live in style to the end of the chapter!

“*I can’t help it,*” says the poor unfortunate milk-and-water individual, who never had decision enough to do a deed worthy of remembrance an hour later. My wishey-washey friend, suppose I help you to avoid making a beast of yourself.

Have two articles of food sent to your room, besides bread and butter, with half a glass of cold water. I will give you permission to eat as much as you want, thus, thrice a day. Or if you prefer eating with company, you may safely sit down to the “*best table*” in the land, if you have manhood enough to partake of but any two articles. *It is the variety of our food which brutifies us.*

“DON’T SLEEP WELL.”

Since the *fullest* amount of sleep is as essential to the healthful working of mind and body as necessary food, it may be well to know how to secure it, as a general rule.

1. Clarify your conscience.
2. Take nothing later than two o’clock, P. M., except some bread and butter, and a small cup of weak tea of any kind, or half a glass of water, for supper.
3. Go to bed at some regular early hour. Get up the moment you wake of yourself, even if at midnight.
4. Do not sleep an instant in the day time.

Unless your body is in a condition to require special medical advice, nature will regulate your sleep to the wants of the system, in less than a month; and you will not only go to sleep at once, but will sleep soundly. “*Second naps*” and siestas make the mischief.

B E C A R E F U L .

BY M. GOWRAN.

Be careful, young man, when you first commence business, to choose such an occupation, as will be the most conducive to health ; for it will be more valuable to you than silver or gold. Be careful, young lady, how you trifle with life or death, as though they were of no value ; the course you are pursuing will endanger them in a great many ways. You often, in damp weather, promenade the street, with thin soled shoes, regardless of the consequences ; besides, you attend balls and parties, in winter, wearing that kind of apparel which is only appropriate for summer. Then, if you exercise, so as to be a little too warm, you forget to *be careful*, and often sit or stand in a draught of cold air, until perspiration is checked—then the “bad cold,” often leading to a “fatal disease.” Add to this, late hours from novel reading, and late rising, too, which prevents the morning breeze from blowing gently around you, to give you new life and animate your depressed spirits. It’s true, you may go on in this way for months, and perhaps for a few years : but remember, the day of reckoning will come ; then you would retract, but it may be too late ; for by this time the “hollow cough” begins to startle you ; but you indulge the hope that it’s only a “cold,” and form the resolution to be more careful for the future. But what is past can never be recalled. Your disease may now baffle the skill of the most eminent physicians. Despite the ceaseless watchings and prayers of a kind-hearted father and an affectionate mother, the king of diseases performs his task ; your form becomes almost a shadow, and you sink into a premature grave. But how often disease might be prevented ! if we would *be more careful*, and attend to the laws of health. While penning these lines, we are carried by retrospection to the days of our youth, when, if we had been guided more by judgment, we might now be enjoying better health. But like many others, we are now trying to *be careful*, and to profit by the advice we receive from our physician. Let us hope that the subject of health, at no distant day, will be looked at in its true light, and receive the attention it deserves and demands, and not be so often sold for a few transitory pleasures.

COLLEGE OF COOKERY.—It is proposed to open in London a “College of Domestic Economy,” where everything necessary to the acquirement of a perfect knowledge of the culinary art and other domestic matters will here be taught by a person of great experience and acknowledged ability. The students for practice will be divided into classes of four or five each, with a servant-student to attend on each class, and assist them in their operations. Each class will provide what may be required for their practice, to be arranged by the student managing the class for the week ; and the articles prepared will be consumed for their meals. No students will be admitted under fifteen years of age. Lectures will also be given to non-students, and likewise private instructions to ladies at their own residences.

If such colleges were instituted in this country, and conducted as they ought to be, and might be, and American girls who are poor and must work for a living, or do worse, infinitely worse, would enter them, and if a branch were added whose design was to prepare these young American girls for nursing children, a revolution would take place in domestic life more healthful and important than can well be conceived—a revolution, social, financial, moral, political and religious.

“FISH FOR FOOD.”—Fish are said to be a very healthy food. With the exception of such as have oil interfused in their muscular tissues, fish are easy of digestion, and it is remarkable that fishermen and their families and those who consume a large quantity of fish, are healthy to a more than ordinary degree, and are almost wholly exempt from scrofula and pulmonary consumption.”

This *fish story* is an evidence of the perfect carelessness with which newspaper articles as to health are thrown broadcast among the people, as millions of people have died without having been scrofulous or consumptive, in the interior of the country, away from the sea and large rivers, where fresh fish at the table is a rarity. It would be more rational to suppose that such remarkable exemption from the disease named was more probably the result of a plain mode of living combined with a life of out-door activity.—[EDITOR.]

PICKLES.—“An excellent way to make pickles which will keep a year or more is—drop them into boiling hot water, but not boil them ; let them stay ten minutes, wipe them dry, then drop them into cold spiced vinegar. They will not need to be put into salt and water.”

TO KEEP CORN.—“The only way to keep sweet corn of any variety for winter use, is to partially cook and then dry it; or put it in a close jar, or other tight vessel. Corn nicely kept in this way is very good, as was abundantly tested, years before the Stowell corn was ever heard of.”

TO KEEP APPLES.—“The most effectual method of preserving both apples and pears with which I am familiar—and which of course I recommend in preference to all others, is the following: Having selected the best fruit, wipe it perfectly clean and dry with a fine cloth, then take a jar of suitable size, the inside of which is thoroughly coated with cement, and having placed a layer of fine sand perfectly dry at the bottom, place thereon a layer of the fruit—apples or pears as the case may be—but not so close as to touch each other, and then a layer of sand ; and in this way proceed till the vessel is full. Over the upper layer of fruit a thick stratum of sand may be spread and lightly pressed down with the hands. In this manner choice fruit perfectly ripe may be kept for almost any length of time, if the jar be placed in a situation free from moisture.”

HOW TO MAKE STARCH FOR SHIRT-BOSOMS.—“Take two ounces of fine gum arabic powder, put it into a pitcher, and pour on a pint or more of boiling water, according to the strength you desire, and then, having covered it, let it stand all night ; in the morning pour it carefully from the dregs into a clean bottle, cork it and keep it for use. A table-spoonful of gum-water stirred into a pint of starch made in the usual manner, will give to lawn, either white or printed, a look of newness, when nothing else can restore them after they have been washed.”

HALL'S JOURNAL OF HEALTH.

OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS: FOR WHATEVER BEGETS PLEASURABLE AND HARMLESS FEELINGS, PROMOTES HEALTH; AND WHATEVER INDUCES DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

VOL. II.]

NOVEMBER, 1855.

[NO. X.

MEDICATED INHALATION.

WE have been repeatedly and urgently requested by the press and private persons, to notice some strictures, which we have neither seen nor read, on our July number, as to breathing the fumes of various medicines for curing consumptive diseases. We have asked no one what was the nature of the argument contained in these strictures, but we have understood from both the sources above named, that the article of "nine heavy columns" abounds in epithets and personalities against those who oppose the Inhalation treatment. Such being the state of the case, we now, as heretofore, avoid using names, and speak of the *Inhalists* as a class, and hereby take occasion not only to reiterate the two most important charges made in our previous articles, but give the recent testimony from the *Inhalists* themselves, in favor of the truth of our positions. First, that Medicated Inhalation for the treatment of consumption was no new thing; that it had been employed ages ago, had fallen into disuse, and now, for the dozenth time, was revived.

One of the *Inhalists* says, under date of October 13th of the present year, in the *New York Daily Times*,

"All that I claim is, to have reduced the whole (Medicated Inhalation) to a systematized practice." If this is not abandoning the pretension to novelty and originality, in the employment of Medicated Inhalation, then are we ignorant of the meaning of language. Our first proposition is therefore admitted.

2. That without other means, it was always and wholly inefficient to cure consumption. As not one of these men at this time even professes to be confined to Medicated Inhalation exclusively in any case of consumption, but all use "other means, according to

*the case," it is conclusive, that these "other means" must themselves be the principal agents, and 'Medicated Inhalation' becomes a mere *aid*, but as an "*aid*," it has been employed by regular physicians for the last hundred years. Our second proposition, therefore, requires no further proof.*

3. We did admit that there might be some improvement in "*my Inhaler*," as it was so steadily termed, but from the published testimony of one of our oldest surgical instrument makers, we learn that he has sold them in this city since 1837, the only difference being, that "*my Inhaler, CONTRIVED by myself*," is in the shape of a bottle, the old ones, sold in New York "for the last *forty* years," being in the shape of a jar, the principle being identical, and as to construction, precisely similar, except in shape.

4. We protested against the Inhalists publishing the private letters of *inquiry* of physicians in different parts of the country, and heading that publication as *testimony of physicians in FAVOR of Inhalation*.

5. We protested against the statement of the Inhalists that they had thrown open certain instruments to the use of the profession, when these very instruments had been open to professional use by their real originators, for from ten to fifty years.

6. We protested against the Inhalists declaring that their motives in writing for the public press were to impart useful information to professional men, as well as the people, while, at the close of the same article, they give as a reason for not imparting such information to the profession, that they could not do so with "a proper regard for their own interests and reputation."

7. We protested against the validity of their reasons for not communicating their practice to the profession, that at its present stage, they could not make them understand all its niceties; that the knowledge of what remedy should be inhaled in any given case, or "how weak, or how strong, or how hot, or how cold, or how much, or how little, was only to be acquired by years of practical observation." We thought this an imputation on the capacity of medical men here and throughout the world for comprehension, as uncourteous in the extreme, believing as we do, that if a man knows anything wholly, he can communicate it to others of equal intelligence with himself.

8. We protested against the steadily repeated declarations of the Inhalists, that the object of their advertisements was to impart useful information on a class of diseases which destroys multitudes every year, when at the same time they have not, to this hour, imparted one single new truth in the whole sweep of medicine.

9. We protested against some of them, inasmuch as, being foreigners, and receiving largely of the patronage of our people, that they should subsidize the Sunday and penny press of New York almost without exception, and use it as a vehicle of defamation of the Medical profession of the United States, charging that the professors in our Medical Schools had purchased their professorships, that our physicians were "contracted in their views," were "ignorant," that they "knowingly" administered drugs which would do no good, and thereby "violated their own consciences."

We appeal to every well-regulated mind, if there is not exhibited here a want of courtesy, on the part of strangers who had been received with a bestowal of so large a share of public patronage, which was wholly uncalled for, because no public attack, either on the part of Medical professors or the physicians of the country, had been made against them, as far as we know.

10. We protested against the course pursued by "The American Medical Gazette and Journal of Health," in allowing Inhalists to advertise themselves in its pages for March, 1855; that in admitting an *Inhaler's* communication of eight pages, without a disclaimer, it used its influence in propagating the sentiments of the Inhalists, and thus caused the country journals of Medicine to believe that the *Gazette* was itself a believer in the claims of the Inhalists.

For this protest the "Gazette" has thought proper, in the October number, to class us with those who treat "diseases of horses and other cattle, Dr. Udolph Wolf (the celebrated vendor of German gin) and others." The severest reply which we propose making to this procedure, is the announcement that in this same number, the *Gazette*, for October, speaks of the men whom it helped into notice in March last, in the most contemptuous manner, declaring that they disclose nothing, because they have nothing to disclose; that the "*Specialist* has nothing

novel or original on this (consumption) or any other subject, and that they, in common with other specialists, know less upon the subject which they have chosen, than their neighbors." In fact, the *Gazette* in effect, succinctly reiterates in its October issue, what we said in our July number. Why the *Gazette* should attempt severity towards us for doing what itself repeated some months subsequently, we pretend not to explain.

We take occasion here to state, for the information of the *Gazette* and others, that in all our writing, we have one aim distinctly in view—to say nothing which is not strictly and literally true. We pride ourselves in being true "with a margin," as a merchant would say. To be true, only with the help of a quibble, has always and everywhere our most unmitigated contempt. Our definition of a LIE is, *An attempt to make a false impression.* Whether successful or not, the crime is the same. Whether that false impression is made by word, or mark, or sign, or shrug, or look, or false coloring, whether by the omission or addition of a single jot or tittle, or word or fact, the infamy is the same. These being our sentiments, we have never undergone the humiliation of a retraction or apology for the defamation of any human creature, and that we have never been called to such a trial, and that no human heart has thus ever been wounded by us, is one of the sweetest thoughts of our existence. We are thankful to be able to feel, that we have no private malice to gratify, by using an editorial advantage, and making our *Journal* the vehicle of defamation of the character and standing and competency of those who, as private citizens and members of the profession, have for many years secured and maintained the respect and esteem not only of the private and professional community around them, but of men of ability and eminence in every part of the country.

What may take place in that cold domain on the *other side of "Forty-Five,"* we cannot say. Into that hard and cheerless clime, the editor of the *Gazette* has long ago passed before us, will he telegraph us back whether, in that dreary land, age and frigidity are one and indivisible; if it be so, sad indeed will be the day when we shall become a citizen.

If we ever do, the very first thing we shall attempt, will be to publish a prospectus and canvass personally for subscribers to a "Journal of Reform;" meanwhile, we will strike for a re-

volution, and inaugurate an *Age of genial sunshine*; we will charter a *Caloric Company*, the object of which shall be to thaw every frozen heart, to melt down every face of brass, and warm beauteous flowers into life, where flowers never bloomed before.

No less than three thousand persons die of diseases of the lungs every year, in New York City alone; and in discussing the means of their cure, men want the argument of tangible facts, from known reliable witnesses. It is inopportune to attempt to divert public attention to side issues, to personalities, to abusive epithets, impugning motives, questioning veracity, and by the quibble of scrap quotations and want of fair construction, these being the weapons of the Inhalists against one another in almost every newspaper article we have read on the subject, and we have no reason to suppose they have used different weapons in articles which we have not seen against the medical profession in general or ourselves in particular. In a contest of this kind, we can never engage. Truth needs no help from sources like these: she can always afford to be courteous and calm, and borrows no aid from ribaldry or the stiletto.

The facts which we want as to the curative power of Inhalation over consumption, is the production of *one* intelligent and responsible citizen of New York who has been cured of this disease by Medicated Inhalation alone, of Consumption acknowledged to be present by any physician known to favorable fame, of any school. We do not want the affidavit of *John Smith*, "his mark," of New York; or of *Thomas Brown* of some distant locality: a million such are not worth a straw, and for very obvious reasons.

Consumption implies these four things mainly:

1. A pulse of ninety or more in a minute.
2. A breathing, at rest, of twenty-five or more in a minute.
3. A bad cough on going to bed, and on rising.
4. Great and increasing thinness of flesh.

We hereby challenge every Inhalist in the country, or anybody else, to produce one single person who presented such a condition at any past time, who *now*, through Inhalation alone,

1. Has a healthful pulse of sixty-eight.
2. A breathing of seventeen.
3. No remnant of cough.
4. No perceptible emaciation.

Surely, of the multitude of persons whom these men have treated, there ought to be found one well-known and intelligent man of high position, grateful enough for his deliverance, to be willing to bear an open and manly testimony to its healing power. There are multitudes of persons who have tried Medicated Inhalation in this city, and vainly tried it. Their disappointment has vented itself in various degrees of strength up to the point of declaring that "a more cruel imposition has never been practised on any community."

As a class, the Editors of this country are educated and cultivated men, and as such, are capable of appreciating the value of a moral argument, especially one which carries with it the force of a demonstration, and such an argument we conceive the following to be: Medicated Inhalation could not have become obsolete among a body of men as highly cultivated and scientific as the Medical Faculty throughout the world are, unless they had found that its employment was not followed by results sufficiently prompt, uniform, and effective, as to warrant its use, considering that the same ends were attained with greater facility, and certainty, by more available instrumentalities. They would no more abandon a signally useful remedy, than the Herald, Times, or Tribune, would abandon the six-cylinder press and go back to one of Franklin's time. There can be no motive for such a change. Medicines are like patent contrivances, they are laid aside or continued according to their availability.

The force of this argument will be met by the assertion, that these men have got up an "*Improved Inhalation*," some of them having used that phrase in their advertisements. The improvement must be in "*my instrument, contrived by myself*," or in the substances inhaled; but we have already shown that the Inhaler now is identically the same as it was "*forty years ago in New York*," excepting only, a jar was then used, while "*My Inhaler, contrived by myself*," is a bottle.

It cannot be the *substance* used, for they claim "the employment of the whole Materia Medica," "according to the nature of the case," while they themselves rest their professed success, to use their own language, in "knowing how much or how little, or how weak or how strong, or how hot or how cold the particular drug used should be," declining at the same time to com-

municate the necessary information as to these points on two grounds :—

First. It would compromise their *interest and reputation*.

Second. The Medical profession are incapable, at this stage of (their) discoveries, of understanding what remedy is most appropriate to any given case, or "how much or how little, or how weak or how strong, or how hot or how cold."

We need suggest no inferences here to any intelligent mind.

We are prepared to go a step farther, and say, "*Medicated Inhalation, alone, never cured any man, woman, or child, of anything, since the world began.*" I defy the universe to produce one solitary instance of such cure. The term "cured" is qualified thus: No disease, nor any one symptom of a disease, has ever been permanently removed by means of Medicated Inhalation alone, which disease or symptom has not, in multitudes of instances, disappeared by the most ordinary medical means, or even by simply being let alone. If such a thing has been done, let it be substantiated. Even admitting that Inhalation has cured somebody of something, if nature alone has done the same thing, and legitimate medicine has done the same thing, in untold instances, and this none of them will deny, and we take it for granted, until they name one symptom or one disease to the contrary, then the prime fact must force itself on every intelligent mind, that Medicated Inhalation is not entitled to pre-eminence as a means of cure, and that any attempt to produce an impression to the contrary will, sooner or later, receive the most general reprobation.

Another consideration, of no doubtful bearing, is, that in order to make the theory of Inhalation at all plausible, they contradict the entire medical world as to a point of fact. The very necessity of such a thing is sufficient to envelop the whole in suspicion. There is scarcely a single fact in the whole range of physiological medicine more deserving the title of "*fixed*" than that consumption is a constitutional disease, a disease of the whole man; and as an evidence, of popular appreciation, the whole man dwindleth away, flesh, strength, breath, digestion, sleep, everything, yet these men begin by saying it is a local disease, that it is founded in the lungs; and with a view to cure the diseased portions, for it is only in spots or patches that the lungs waste away in consumption, they apply the same fumiga-

tions to the well parts as they do to the diseased, and what is potent to cure a diseased portion must be as powerful to injure the part which is in a healthy condition. Any well man may try this and breathe iodine or chlorine, the remedies which they most generally use, and see if cough and other unpleasant sensations do not instantaneously arise; keeping out of sight, as they do, the absurdity of curing an internal ulcer by means which, if used for one on the surface of the body, would expose any one to derision. We presume no one ever attempted to cure an external ulcer by blowing upon it the fumes of any drug. As well might you satisfy a hungry man with the smell of a good dinner, or a penniless unfortunate by the jingle of dollars.

We have no objection to a physician advertising himself, if he does it courteously towards his brethren and in all truthfulness; but to baseless pretensions, with defamation of others, we do enter an earnest protest.

As to our own mode of practice, confined to one kind of lung disease, that is, Consumption, and to one kind of throat disease, called Chronic Laryngitis, we say as to the latter, that in treating it as a dyspeptic disease, by orthodox medical principles, we have found our highest success; we utterly repudiate caustics in all their forms, believing them inert in some cases, hurtful in others, and curative in none.

As to Consumption, we have been satisfied to treat it as a constitutional disease, and think that in doing so, we have averted it in its forming stages, and arrested it, indefinitely, in the earlier stages of decay, the three great aims being—

1. The largest possible consumption of out-door air.

2. The largest possible amount of out-door exercise, short of fatigue.

3. The largest possible digestion of plain substantial food.

In treating these diseases thus, we are free to say, we have not, in some fifteen years practice in them, had that success which strikes a nation with surprise, and filled at one and the same time our office with patients, and our purse with "a hundred thousand dollars a year." We have made no efforts to lead our patients along by the aid of the mysterious and the wonderful; we have never said to any man, "We will certainly cure you—no doubt about it." The fact is, we never promised to cure anybody of any thing. We do, however, take pains, in all

cases, to deal with our patients as rational beings, by patiently instructing them as to the nature of their ailments, the nature of their constitutions, their liabilities to disease, the principles by which we expect to cure them, and if cured, how they may keep well hereafter; and with the gratitude of many intelligent persons *and* their pay, as well as the approbation of my own conscience, I have great reason to be satisfied and thankful.

BE COURTEOUS.

DOES a lady ever ride in an omnibus or a city rail-car? Women do often—and now and then a lady may, when impelled by some emergency of rain, or mud, or cash. The manner in which women take the seats vacated by gentlemen, who have in consequence to stand the remainder of the trip, is anything but confirmatory of the fact that our fair countrywomen, as a class, know what common courtesy is, practically. In a daily car-riding of five or six years, we cannot remember as many instances of a ladylike acceptance of a proffered seat. It is almost universal, that a gentleman's place is taken without the slightest acknowledgment by word, or look, or gesture, that a benefit has been conferred and received, and yet it is a very great accommodation; for to stand in the passage-way, while the cars are in motion for a dozen squares or so, the centre of thirty pairs of eyes, is very short of purgatorial; and being such an accommodation, the smallest kind of a remuneration would be a word, or look, or gesture of felt indebtedness. The perseverance which New York gentlemen exhibit, in instantaneously quitting their seats when a car is crowded, and a woman enters, is highly creditable to their manliness and chivalry.

We suggest, as a remedy, that all the "boarding-schools," "day-schools," and "institutes," which have the prefix *Female*, hold a convention immediately, if not sooner, for the purpose of debating the question, whether or not a Professor of "Politeness" might not be appointed to universal advantage, whose duty it should be to "give lessons in politeness" to every young girl in the school, from her entrance until her exit from the establishment. We have seen tottering gray-headed men resign their seats to young women, and not a smile, or curtsey,

or "thank you," ever escape from their lips. Shame on the superficial, inadequate, corrupting and debasing system of "female boarding-schools" and "institutes" as a class, whose absorbing object is not to prepare the girls committed to their care to become helping wives, intelligent mothers, discreet matrons of a household, and ornaments in useful and benevolent society, but to make money, and return therefor a painted flower, a gilded time-piece, with no enduring quality but the brass of which it is chiefly composed. How sigh we for the wives, the mothers, the daughters of a by-gone age!

There is a name, now passed away, we love to think upon! a synonym, a representative in his age, of all that was honorable in his dealing, courteous in his deportment, manly in his bearing, and Christian in his heart,—a fine Virginia gentleman of the old school was *James Harper*. He once related to us the following incident.

"Some years ago, an old woman entered a public conveyance in Broadway: it was raining, and there was no vacant seat. I instantly offered her mine; she declined, and in a manner which showed that she felt she had no claim for the seat, nor to such an evidence of consideration from a stranger. I insisted, and, as if fearing to wound my feelings by a further refusal, she took it, with a courteous expression of her obligation. When she wanted to leave the conveyance, it stopped in a muddy part of the street, and feeling assured that I was with a lady, I did not hesitate to pass out before her, and hand her to the side-walk. I then returned to my seat doubly gratified: first, in having it in my power to oblige a lady; and, second, in seeing that it was appreciated—not a common thing, doctor, now-a-days:" as he turned away with one of his hearty, full-souled laughs.

But who was the lady?

"I learned afterwards, that it was MRS. ALEXANDER HAMILTON."

KIND WORDS—are among the brightest flowers of earth; they convert the humblest home into a paradise; therefore use them, especially around the fire-side circle; they are jewels beyond price, they heal the wounded heart and make the weighed-down spirit glad.

ANON.

DYSPEPSIA.

THE nervous energy is the motive power of the whole man, spiritual, mental and physical. When that power is equally distributed, the body is well; the brain is clear, and the heart is buoyant. If the brain has more than its share, it burns itself up, and makes the "lean *Cassius*,"—the restless body and the anxious countenance.

As there is a given quantity of nervous influence for the whole body, if the brain has more than its natural portion, the stomach has less, consequently the food is not thoroughly assimilated, or, as we call it, "*digested*." This being the case, the requisite amount of nutriment is not derived from the food, and the whole body suffers, doubly suffers; for not only is the supply of nutriment deficient, but the quality is imperfect. These things go on,—aggravating each other, until there is not a sound spot in the whole body; the whole machinery of the man is by turns the seat of some ache or pain, or "*symptom*." This is a common form of aggravated dyspepsia.

Such being the facts, some useful practical lessons may be learned.

1. Never sit down to table with an anxious or disturbed mind; better a hundred-fold intermit that meal, for there will then be that much more food in the world for hungrier stomachs than yours; and besides, eating under such circumstances can only, and will always, prolong and aggravate the condition of things.

2. Never sit down to a meal after any intense mental effort, for physical and mental injury is inevitable, and no man has a right deliberately to injure body, mind or estate.

3. Never go to a full table during bodily exhaustion; designated by some as *being worn out, tired to death, used up, done over*, and the like. The wisest thing you can do under such circumstances, is to take a cracker and a cup of warm tea, either black or green, and no more. In ten minutes you will feel a degree of refreshment and liveliness, which will be pleasantly surprising to you; not of the transient kind, which a glass of liquor affords, but permanent, for the tea gives present stimulus and a little strength, and before it subsides, nutriment begins to be drawn from the sugar and cream and bread, thus

allowing the body, gradually and by safe degrees, to regain its usual vigor. Then, in a couple of hours you may take a full meal, provided it does not bring it later than two hours before sundown; if later, then take nothing for that day, in addition to the cracker and tea, and the next day, you will feel a freshness and vigor not recently known. No reader will require to be advised a second time, who will make a trial as above, while it is a fact of no unusual observation among intelligent physicians, that eating heartily, under bodily exhaustion, is not an infrequent cause of alarming and painful illness, and sometimes of sudden death. These things being so, let every family make it a point to assemble around the family board with kindly feelings, with a cheerful humor and a courteous spirit; and let that member of it be sent from the table in disgrace, who presumes to mar, the ought to be, blest reunion, by sullen silence, or impatient look, or angry tone, or complaining tongue. Eat in thankful gladness, or away with you to the kitchen, you graceless churl, you ungrateful, pestilent lout that you are. There was grand and good philosophy in the old time custom of having a buffoon, or music, at the dinner-table.

MAKING A FIRE,

THESE cold November mornings, is a very necessary domestic item, and to do it certainly and quickly, will save more growls, and whines, and blessings "over the left," than the glibbest tongue could "*get over*" at a two-forty rate, in a year. Not only will it prove a saving of passion, but a saving of pence; for as it usually happens, the right way is the cheapest way in the end.

In the first place, if you are a bachelor or a maid, it is discreditable to you, if you do not kindle your own fires. What life it would infuse, how perfectly it would wake up a lazy sleeping child, if compelled to bounce out of bed at daylight of a winter's morning and light the anthracite! It sends the lazy sleeping blood to the remotest extremities, and quickens the whole body,—it vitalizes the man. *General Washington made it a practice to build his own fire at Mount Vernon;* and shame be on the young man or young woman, however rich the

parents may be, who would feel it discreditable to kindle the fire of their own rooms.

THE WAY TO DO IT.

Have your kindling wood cut not over five inches long, and split in pieces not larger than an inch square, but some of them should be mere splinters; take half a newspaper, and a quart or two of small coal or coke. These should be all placed near the grate over night; clean out the grate, at least the centre of it, crumple up the paper and lay it on the iron, set up the pieces of kindling in the shape of a tent or stack of arms, or an inverted funnel, the smaller splinters next the paper pressed closely against it, then lay the smaller pieces of coal, not much larger than the first joint of the thumb, close against the wood until the wood is hidden, then light a detached piece of paper with a match and place it under the grate, holding it close to the paper already there, let that paper fairly catch, put on the blower, and in about five minutes the coal will be ignited; then add one or two shovelsful more and replace the blower, and soon you will have a glowing fire without one failure in a whole winter; and it will not consume five minutes' time, after the grate is cleaned out.

But you must know the philosophy of all this, or you will not remember the details five minutes.

The wood must be small and in close proximity to the paper; for before anything burns, it must be saturated with caloric, it must get hot, and the smaller the piece of wood is, the sooner it will get hot, and the less heat, or caloric, will make it so; and as paper gives out but little heat, unless the wood is small, and close, it will be scattered, and thus fail to ignite. The same is particularly true of anthracite coal: it must be thoroughly heated before it takes fire, and it is easy to see, that it requires a less amount of caloric to heat a small piece of coal than a larger one, and less time, too;—thus it is, that the most effectual way of putting out a “poor” coal fire, is to fill up the grate with fresh coal; for there was enough caloric to have heated a few small pieces to the kindling point; but when distributed to a larger amount, none of it was raised to the degree requisite for ignition. *Therefore always put on a little coal at a time.*

In this way, as much wood four or five inches long, as may be grasped in one hand, is abundantly sufficient for kindling one fire promptly of anthracite coal, and certainly, thus we have kindled a fire two seasons with one load, that is, a third of a cord of pine wood. Families will economize by having the "lengths" theoretically four feet, practically, three and a half scant, cut six times; it gives more shillings to the sawyers, but fewer dollars to the wood-man. It will be of additional economy and interest to know, that in cleaning out the grate in the morning, you will have a good substitute for coke, if after separating the ashes, the pieces of partially burnt coal are thrown in a pail of water to be used next morning. They thus derive a new supply of oxygen from the water, and kindle easily with a bright flame. Whereas, if placed on the fire without having been soaked in water they moulder away, giving but little light or warmth. Only the black-looking pieces in the water are fit for burning again. If you do not have these, you must have coke, or use more wood.

EXCELSIOR OF AGRICULTURE.

A LARGER proportion of farmers fill our madhouses than any other one class of persons in the land. We have before stated the reason of this to be, the monotony of their employment, and want of mental stimulus. But this state of things is rapidly changing, by the influence of *Agricultural Journals*, which are establishing themselves in every section of the country; their tendencies are of a healthful character in many ways. By telling the reason of things, they open up a new world of thought to the cultivator of the soil, which is pursued under the influence of a stimulus the most potent in all lands, that of profit. Just give the most ordinary farmer an inkling of how he may make one acre produce as much as an acre and a half did before, and he will dive into the subject with an avidity quite surprising. Then there is the *pleasure of intelligent cultivation*, which is not inferior in its effect on the whole man, to the satisfaction of increased profits, while it is far purer and more elevating.

Furthermore, the character of these journals, as a class, and I know of not a single exception, is solid, substantial, on the side of virtue, integrity and industry.

For variety, a few columns in each paper or magazine are devoted to subjects not strictly agricultural, but of a more domestic nature, embracing home comforts, family management, and social virtues; and when it is remembered that very many farmers' families have but few facilities or opportunities of access to what is called the current literature of the day, this becomes a no small item of domestic education. These publications being issued but once or twice a month, are afforded at a very low rate, in some instances as low as fifty cents a year, and being seldom received, are read over and over again by, perhaps, every member of the family, and thus all that is said incidentally of morals, virtue and religion, has time to take root and spring up to a valuable fruitage. The men who have the taste and talent for conducting agricultural journals are, almost of necessity, safe men, solid men, men who are on the side of religion, for the time they have spent in these pursuits practically, has not allowed them the leisure to have their minds poisoned by German transcendentalism, their morals perverted by boarding-house, club and Spa life, their passions inflamed by yellow-covered romances and love stories, or the indecencies of George Sand, Mary Lyndon and the Escaped Nun, nor, indeed, have they had hours to spare to run after fashionable preachers and lecturers, to whom the crowd give the "all hail" in proportion as they ignore "the old paths," and pay court to "literal views," "freedom of thought," "rationalistic ideas," "progress," and all that. Such being the character of too many lecturers and editors of weekly papers in our large cities. Agricultural labors and studies have, in our opinion, a truly religious influence on the mind and heart of those who engage in them, the more decided, in proportion as they are more intelligent. It has been beautifully said, that if there exists one on earth who can eat his bread in peace with God and man,—it is he who has brought that bread out of the ground, for it is cankered by no fraud, it is wet by no tears, it is stained by no blood.

The *Ohio Cultivator*, at Columbus, published twice a month, for a dollar a year, has, in the September number, besides its regular agricultural items, such articles as "A Happy Childhood," "Propriety of Dress," "The Lady Equestrian." In any number of "The Ohio Farmer," at Cleveland, we have a

large amount of reading on scientific and domestic subjects, and which may well afford a whole family full materials for a week's profitable reflection and conversation; and of a more varied character, still as safe are "*The American Agriculturist*," of New York, "*The Country Gentleman*," of Albany, and the "*Philadelphia Horticulturist*." Let every farmer in the land take one of these publications.

A DOCTOR'S VALUE,

Is not correctly estimated by the number of lives saved or lost in his individual practice, but by the results of his investigations of the great principles of human health and life. He may be a week, or a month, or a year in restoring one man to health, or conducting another, by skilful appliances, to a comparatively painless grave; yet, in much less time he may, in the retired quiet of his own office, eliminate a truth, which shall save millions from a premature grave, and give to millions of others hope, and health, and comfort and bread, "and the poor man's home once more be filled with smiles and gladness. We must have a dozen great markets, free as the air we breathe, and a hydrant at one of every four corners of the streets. No nation can be happy, and no city can be governed without the bayonet and the prison, where wholesome food and pure water are not within the reach of every industrious honest man." Such is the close of a suggestive article in the "*Scalpel*" for September. Truer words have never been written. The impositions and extortions of the hucksters, "the middle men" of New York, and the barefaced cheateries of the *corner groceries*, as a class, are well exposed in that caustic article; by the machinations of the former, good substantial bread and meat are placed beyond the reach of thousands of the laboring and deserving families of this great city, in consequence of their high price, while by the latter, refuse and rotting articles are supplied, in short measure, to the hardly toiling poor—at a hundred per cent. beyond their intrinsic, legitimate value.

We say with Dr. Dixon, "let the city markets be numerous, roomy and free," and we add, *free only to those who bring the produce from their own farms or gardens.*

And further than that, we suggest, as to articles which are purchased in bulk for winter use, such as flour, potatoes, turnips, apples, butter, lard and the like, that there be contributions of five or ten families, to send a competent person a hundred, or two or three hundred miles from the city, where good articles, of the above named, can be procured, and delivered at the door in New York, one hundred per cent less than the city price. A fact explains fully our meaning. The "*Boston Traveller*" states that some weeks since a gentleman of Boston was travelling in the West, and while at Chicago purchased half a dozen barrels of fine flour, for his own use, at \$5 87 a barrel. He sent it to Boston, and the extreme cost, delivered at his house there, was \$7 75 a barrel. At that time the same brand of flour was selling there at *fourteen dollars* a barrel, or for nearly double what the gentleman's cost him.

WHICH AM I? OR, THE FOUR WIVES' PORTRAITS.

(SELECTED.)

IN Horsley Down churchyard, England, is the following inscription:

FIRST PORTRAIT.

Here lie the bodies of

Thomas Bond and Mary his wife.

She was temperate, chaste and charitable.

But

She was proud, peevish and passionate.

She was an affectionate wife, and a tender mother.

But

Her husband and child whom she loved, seldom saw her countenance without a disgusting frown,

Whilst she received visitors whom she despised with an endearing smile.

Her behavior was discreet towards strangers, But

Imprudent in her family.

Abroad her conduct was influenced by good breeding,

But

At home by ill temper.

She was a professed enemy to flattery, and was
seldom known to praise or commend;

But

The talents in which she principally excelled
Were difference of opinion and discovering
flaws and
Imperfections.

She was an admirable economist,
And, without prodigality,
Dispensed plenty to every person in her family,

But

Would sacrifice their eyes to a farthing candle.
She sometimes made her husband
Happy with her good qualities,

But

Much more frequently miserable with her
Many failings.

Inasmuch that in thirty years cohabitation,
He often lamented that,
Maugre all her virtues,
He had not on the whole enjoyed two years
Of matrimonial comfort.

At length

Finding she had lost the affection of her hus-
band, as well as the regard of her neigh-
bors, family disputes having been
divulged by servants,

She died of vexation, July 20, 1768,
Aged 48 years.

Her worn-out husband survived her four months
and two days, and departed this life
November 28, 1768,

In the 54th year of his age.

William Bond, brother to the deceased,
Erected this stone as a
Weekly monitor to the wives of this parish,
That they may avoid the infamy of having
Their memories handed down to posterity
With a patchwork character.

SECOND PORTRAIT.

She is no true wife who sustains not her husband in the day
of calamity; who is not, when the world's great frown makes
the heart chill with anguish, his guardian angel, growing brighter
and more beautiful as misfortunes crowd around his path. Then
is the time for a trial of her gentleness—then is the time for

testing whether the sweetness of her temper beams only with a transient light, or like the steady glory of the morning star, shines as brightly under the clouds. Has she smiles just as charming? Does she say, "Affliction cannot touch our purity, and should not quench our love?" Does she try, by happy little inventions, to lift from his sensitive spirit the burden of thought?

There are wives—no! there are beings who, when dark hours come, fall to repining and upbraiding—thus adding to outside anxiety the harrowing scenes of domestic strife—as if the blame in the world would make one hair white or black, or change the decree gone forth. Such know not that our darkness is heaven's light—our trials are but steps in a golden ladder, by which, if we rightly ascend, we may at last gain that eternal light, and bathe forever in its fulness and beauty.

THIRD PORTRAIT.

"*Is that all?*" and the gentle face of the wife beamed with joy. Her husband had been on the verge of distraction—all his earthly possessions were gone, and he feared the result of her knowledge, she had been so tenderly cared for all her life! But, says Irving's beautiful story, "a friend advised him to give not sleep to his eyes, nor slumber to his eyelids, until he had unfolded to her his hapless case."

And that was her answer, with the smile of an angel—"Is that all? I feared by your sadness it was worse. Let these things be taken—all this splendor, let it go! I care not for it—I only care for my husband's love and confidence. You shall forget in my affection that you ever were in prosperity—only still love me, and I will aid you to bear these little reverses with cheerfulness."

Still love her! a man must reverence, aye, and liken her to the very angels, for such a woman is a living revelation of heaven.

FOURTH PORTRAIT.

As painful a scene met my view in the cars from Philadelphia to New York, as I had ever seen in my journeys. A *lady* and her husband came into the cars at the former place, and were seated near us—very respectable in appearance, and the lady, in particular, uncommonly interesting. After a little while I

noticed a strange manner in the gentleman, which seemed to indicate he was *not in favor* of the Maine Liquor Law. At every place the cars stopped he evidently replenished the vacuum in his throat by a new drink, until he could not sit without help in his seat. He then rose hastily and went and opened the car door, and seated himself in it, with his feet hanging outside. His wife was much distressed, and tried to prevail upon him to come in, and he gave her a push which almost sent her to the floor. Two gents rose, and, with the aid of the conductor, he was helped in and placed in a reclining position on one of the seats beneath a window. He soon apparently fell asleep—and it was enough to break one's heart to see the attentions that that devoted wife lavished upon her senseless husband. She covered him up with her shawl, to keep the dust from making him uncomfortable; if his hands fell in an unpleasant position, she gently replaced them, and perhaps bedewed them with a tear. Before arriving in New York she seemed anxious to have him wake, and asked one of the gents to "please wake him, as it was a strange city, and she did not know what to do." Two or three roused him a little, and then she went to him with a sweet smile, and says: "We have got almost to New York, and I am glad, *you are so tired*;" and he struck her in the face. She had the sympathy of all in the car. I know, for there was many a moist eye among the ladies, and many a bitter look on manhood's cheek. Arrived in New York, he would not leave the cars till he was ordered by the conductor; and her attentions in crossing the ferry were as assiduous as ever, and met with pushes and blows from her brutal husband. The last I saw of her she was in the station-house on the New York side, *begging* him to go and see to their baggage, and he answered her she was a fool—to mind her own business, &c. My travelling companion remarked, "That is womanly love, and when he *speaks kindly to her again*, *she will forget it all*."

PROGRESS OF OUR PRINCIPLES.

IN the first number of the *Journal*, we announced one of our objects to be, *The Prevention of Disease without the use of Medicinal Means*; that such was the highest aim of the good and great

physician, and our readers will bear us witness, that we have never offered them a single medicinal recipe, except in case of a severe attack of cholera, when no physician could be had; that our uniform course has been to instruct them as to the best method of *maintaining* health through the instrumentality of the daily habits of life, as to eating, sleeping, dress, exercise, &c. Since then our mottoes have found utterance from the people, while the press with her thousand tongues has given its hearty and intelligent approbation. We feel quite sure, that no medical journal ever published in this country has met with a warmer welcome wherever it has found its way, while our patrons, in renewing their subscriptions, are almost extravagant in their commendations. When our first number was issued without a subscriber, we did not even aim to the high approbation which the *Journal* has already secured. Our present wish and aim is, that no word, uttered through our pages, shall forfeit that valued approbation.

May we ask here, that each subscriber feel sufficient interest in extending to their most loved friends the pleasure and profit which they themselves have so often derived from the pages of the *Journal*, as to send other names besides their own, when they renew their subscriptions for the coming year, thus making themselves co-laborers with us in a work which is at once philosophical and humane, and whose progress is evidenced by the fact that the Treasurer of the Massachusetts Medical Society announced, at the last meeting, that he had received the sum of *one hundred dollars* from a member of the Society, for a prize for 1857, on conditions similar to those of 1856—on the following theme:—"We would regard every approach towards the rational and successful prevention and management of disease, without the necessity of drugs, to be an advance in favor of humanity and scientific medicine."

FOOD THE BEST PHYSIC.

AN inseparable attendance on good health, is the regular daily action of the bowels; more than this, speedily induces debility; less, causes inaction, dulness, headaches, fevers, and death.

There is perhaps no one living whose bowels are not made free or costive by particular articles of food; the same article affects different persons variously. Each man must therefore observe for himself what articles constipate, and what loosen and act accordingly; a world of suffering and multitudes of lives would be saved every year by a proper attention to this simple suggestion, but not one man or woman in a thousand will give it that attention, hence the great mass of humanity perishes before its prime.

There are some articles of food which have various effects according to the parts used. The *May Apple*, or "Mandrake," is a nutritious fruit; its root is cathartic, its leaves a poison. The common house grape is a luscious product; the pulp is a delicious food, and in health should be the only part swallowed; the seeds loosen the bowels, while the skin constipates them. Two or three pounds of freshly picked, ripe grapes, may be eaten daily by a person in good health. The best time for eating them is immediately after breakfast and dinner.

The only safe, as well as the most rational practice of physic, is to make our food subserve medical uses. Knowing this, a doctor no more takes his own pills than an attorney goes to law, or a divine practises his own preaching

HEREDITARY DISEASE.

THERE is, strictly speaking, no such thing. Children are not born diseased, however (some specific maladies excepted) much one or both parents are, but they are simply born with a predisposition to such parental malady. They are born with the material, with the powder, but actual disease will no more occur unless exciting causes are applied, than powder would detonate without the aid of fire. The observant reader has often felt surprised at seeing robust, hearty children, of parents who were seemingly at not a great remove from the grave; and if rational care were taken of such children, they would live to become healthy men and women. The practical lesson should be, a hopeful diligence in the rearing of children of diseased parentage. The difference between the children of healthy and diseased parents amounts to this: as to the latter,

the powder is drier, they have less capability of resisting the causes of disease, the consequence is, a greater necessity for carefulness ; this necessity is often felt, and practically attended to ; the result is, that such persons are found living, scores of years after they have mouldered in the grave, who, in priding themselves on having constitutions which nothing could hurt, could not be made to feel the need of carefulness, and, consequently, perished long before their prime.

We have an instructive and royal illustration in point, in the persons of Queen Victoria and her children. Intermarriage with blood relations for ages has deeply impregnated the Guelph family with scrofula. The earlier years of the British Queen were spent in feebleness and disease, and yet she is now the apparently healthy mother of a large family of robust, healthy children, which is at once creditable to herself, and to the medical skill which dictates the hygiene of her household. The daily routine of these children is—to rise early, breakfast at eight, and dine at two. First hour after breakfast the classics ; next, the modern ; grammatical instruction being also carefully given ; next, military exercises for the boys ; then music and dancing, then the riding-school : music and drawing for the girls ; then the carpenter's shop, and, occasionally, the laboratory ; then shooting, and working in the royal gardens ; then supper, then prayers, and then to bed.

RESULT—high bodily health, in spite of ages of "*Hereditary Tendencies!*"

TRUE COURAGE—Is not so much marching up to the cannon's mouth in the hurry of battle, or mounting the scaffold for a principle, or enduring the surgeon's knife, as in living unknown and poor in a great city, striving hard, day by day, for daily bread, yet striving hopefully, resolutely, uncomplainingly and *rightfully*. Many a young heart from the country of poor but pious parents, comes every year to New York, and thus labors in hope of keeping dear ones at home, until life itself is worked out, and uncheered of any kindly world, unsustained by any helping hand, unaided by any pure philanthropist, unsought by any man of God whose mission is to seek out and feed my lambs, he goes down to the grave exclaiming, "Thou, God, ONLY hast been my helper."

NOTICES OF BOOKS, PERIODICALS, &c.

THE SCALPEL for October is sold, 50 pp. 8vo, of practical truth, for 25 cents. There is too much sound, searching philosophy in the Scalpel to make it pay a dividend to its industrious Editor directly. People don't patronize publications largely, which impart to them substantial and profitable information. Fond papas and weak mothers, which by the way are ninety-nine per cent. of the whole lump, have not the intelligence, which busies itself in rearing healthful sons and daughters; the father looks to a pecuniary match, while the mother is monomanical on the subject of "set;" her idea of mundane success and felicity, is to have her child marry upwards, into a "set" above her own. Both, father and mother, would heartily agree, for once at least, in the marriage of their child to a leper, moral and physical, provided a higher "set" and a fortune were thrown in. "Who shall I marry?" said a clever widower to us yesterday, "I have been looking out for three years." Marry the first healthy, tidy, industrious woman you come across; don't marry a poor, pale, sickly creature, if she is worth a million, and high as the sky as to position.

The 27th Article is well worthy of universal perusal,—"*The Cultivation of Domestic and Social Habits as a Means of preventing Disease.*"

THE SPECIALIST, No. 2, for October, is received; a medical monthly of 16 p. 4to, double columns, and of inviting mechanical execution. Published by Sherman & Co., No. 1 Vesey st., New York, for one dollar a year. It is "A Journal for Diseases of the Chest." We have not seen No. 1 yet, Oct. 25th, and therefore do not speak of the nature and character of the work, until we have seen what will be the spirit and tone of subsequent numbers. It requires some months for a magazine editor to get into harness.

Childs & Peterson, 124 Arch st., Philadelphia, have in press *The Year Book of Agriculture*, being an Annual of Agricultural progress and discovery for 1855, forwarded, pre-paid, per mail, for \$1 50, containing as it will a great number of engravings, statistical information on all subjects directly pertaining to Agriculture. Every intelligent farmer should possess himself of a copy.

 We will furnish one copy and the *Journal of Health* for one year for Two Dollars; postage fifteen cents.

BODENHAMER on Piles, Fistulas, &c. published by J. S. Redfield, 34 Beekman st., New York; 268 pp. 8vo, with fine engravings, \$2. A scientific book, by an educated physician, who writes from the personal observation and experience of twenty-five years on a single class of diseases. In skill and success, Dr. B. has no superior living. In saying this we say much, but no more than we believe to be due. The object of the book is threefold:

- To detail the symptoms of the diseases;
- To give instruction as to their prevention;
- To give information where they may be treated.

We advise those who suffer with these ailments to purchase the book, and then decide for themselves, whether they will apply to the author or not.

 This book and the *Journal* for one year will be furnished for Two Dollars; postage 25 cents.

HALL'S JOURNAL OF HEALTH.

OUR LEGITIMATE SCOPE IS ALMOST BOUNDLESS: FOR WHATEVER BEGETS PLEASURABLE
AND HARMLESS FEELINGS, PROMOTES HEALTH; AND WHATEVER INDUCES
DISAGREEABLE SENSATIONS, ENGENDERS DISEASE.

VOL. II.]

DECEMBER, 1855.

[NO. XII.

THE BREAD WE EAT.

If anybody can visit Mr. Pease's *Five Points Mission* at 11 A.M. any Sunday, and remain until some hundred little orphan children of all sizes and colors gather around a long table, and each with a bowl and spoon takes the broth or pudding which charity has provided, and without which many of these helpless creatures would have gone without a dinner or a supper, and some perhaps, yes certainly, would have done worse, if anybody can witness such a sight, or can read the history of dying little *Tommy*, as recorded in the *Five Points Monthly* for May, and not feel that wonderful chill of emotion which precedes a tear, it is more than we can do. If, under such influences, any one can help wishing he was as rich as Astor or Longworth, that he might give it all away to happify the outcast and friendless children of poverty and crime of all lands, such an one must be made of sterner stuff than we are. But, reader, it is not by the largesses of the millionaire, so much as by the mite of the widow, that humanity is to be raised to heaven. There are but few millionaires, there are countless myriads who can afford to give but a few dollars, and in this great New York, there are scores of thousands who can afford to give only cents.

This article is written to present a plan by which the receipts of "the Mission" may be doubled by the moneyless wives and daughters of New York City, without asking their husbands or fathers for a single penny, without begging it from anybody, but by earning it themselves creditably and independently, then comes back to us "into the bargain" that sweetness and that force, which is involved in every kind act which costs us something. What good can ever come to that wife or

daughter's heart who takes the dollar from the husband's or father's hand, and passes it in the poor-box! This automatic charity is not worth a pinch of dust; for a pinch of dust even, would manure a flower-seed, to spring up and bless with its freshness and its beauty a hundred admiring eyes, and yet have all that freshness and beauty undiminished still, to happy just as many more; but down into the heart of a tool of charity, there sinks not one fructifying atom, no soul-blessing aroma.

But let us descend to "Bread," for we generally come back to the text, if we do not "stick" to it. Let every wife and daughter in New York go to Stringer & Townsend's, 222 Broadway, or No. 1 Vesey Street, under the Astor House, and purchase Hall's "Journal of Health for June" for ten cents, and besides learning the value of *money as a medicine—How to leave church—How to be eloquent—How to use fruits—How to avoid sickness in summer*, and other useful things, they will learn at page 148, how to bake a better, more nutritious and more healthful, because purer bread, than any New York baker ever served to his customers. Practice a little on this, meanwhile make a note of how long it requires to spend the price of a barrel of flour at the baker's, say thirteen dollars fifty cents, that being the cost of the last "*Extra Genesee*" furnished us by Messrs. Hecker of Cherry Street, but that "*Genesee*" ever saw said flour, no one for a moment imagines, or that "*Genesee*" ever grew the wheat out of which it was made, is one of the "fictions" of trade, in the opinion of the Gnostics. But for all that, these gentlemen do furnish us the whitest and best flour in the market, and as the most certain way of obtaining the best manufactured article of bread is to have the best material, we advise the purchase from these gentlemen, or some other of the best and most reliable flour dealers.

Now throw together the following items: you pay your baker ten dollars a month, a hundred and twenty dollars a year, and as flour is falling, call a barrel twelve dollars.

A baker averages two hundred and sixty-five pounds of bread from each barrel of flour, and you pay for it at the rate of near seven cents a pound, for a New York loaf costs 6 $\frac{1}{4}$ cents, and I have not lately seen one that weighed a good pound; then, suppose you get your flour at twelve dollars a barrel, that same barrel would make you two hundred and sixty-

five pounds of bread, or would yield you eighteen dollars and fifty-five cents worth, at bakers' prices, giving you a clear saving of six dollars fifty-five cents on each barrel ; and this, at the rate of a barrel of flour a month, would be a saving of over seventy-eight dollars a year, to be paid to prevent helpless and forsaken children from falling into starvation and crime, instead of being paid to bakers, guiltless of ever having sold a single loaf of pure bread, made from flour A. No. 1.

There is scarcely a family in New York which does not consume *two* barrels of flour a year, averaging ten dollars a barrel, for persons of moderate means do not usually purchase the best brands ; and even at this figure of two barrels a year, there would be a saving of over seventeen dollars a year, which a family of very moderate means could thus bestow in charity annually, and not be a dollar the poorer ; for the time spent in baking this bread, would require exercise, which would result in health and strength and ability to perform an amount of labor in other departments of the family, largely remunerative, above what it would otherwise be.

The only actual loss would be the extra fuel ; but where a fire has to be made in the kitchen daily, anyhow, the "little more" necessary to bake bread, would be trifling, and with a proper supervision over the cook, would be almost nothing.

A considerable per centage of some bakers' bread is made out of potatoes, costing at most a cent a pound, and sold in the shape of bread, at six cents a loaf, yields an advance of three hundred per cent. The alum used to whiten the bread is sold at an equal advance.

There is a phrase at the "Corn Exchange" of some meaning to wit, *Sour Flour*, of which bakers are liberal purchasers. This includes flour which has become musty, the sunken in boats and ships and soaked for days, weeks, or months in bilge water, this is mixed with *good* or *fair* flour, never the prime article, and delivered to us in the shape of pound loaves, weighing just thirteen ounces, that being the weight of the loaves at the bakers nearest to us at the present writing. This "Sour Flour" costs from one to four cents a pound, the alum and the potatoes in it about the same, making an average of three cents, and is sold at six and a quarter cents for thirteen-ounce loaves. Remembering that each barrel yields a baker two hundred and

sixty-five *full* pounds of bread, we arrive at the important fact, that the bakers' bread of New York costs its consumers more than one hundred per cent. above its actual worth: that multitudes in this city, for bread made out of potatoes, alum, saleratus and sour flour, averaging three cents a pound, pay the sum of six and a quarter cents a loaf, which in any case does not contain over fourteen ounces of actual flour, costing the baker just two and a half cents.

It would be wrong to charge that all New York bakers practice these frauds to such extent, but that any baker here, sells for six and a quarter cents, a loaf of bread which contains sixteen ounces of pure flour of A. No. one quality, or ten ounces either, is one of those "fictions of trade" which are so largely dealt in now-a-days.

Since writing the above, a correspondent of the *Daily Times* comes to our aid in the following statement:

"For years I, like most citizens, had depended upon bakers for bread, leaving them to give as large or small a loaf as they pleased for a sixpence, and consuming about eight loaves per day. My baker's bill used to reach \$16 for bread, \$5 for cake, and \$1 for flour for making pies per month, being \$22 for provisions made of flour. Hence I determined to try an experiment. I ordered a barrel of flour, which I got for \$10, and requested my wife to keep a correct account of the expense of preparing and baking said barrel of flour into bread, cake and pies, for the supply of my family. She did so, and the results were as follows: One barrel of flour, \$10; yeast, 25 cents; sugar and eggs for cake, \$1 38; paid for baking, \$2 62—making \$14 25, for what it cost when brought from the baker's, \$22; thus making a difference in my favor of \$7 75 between buying the flour and manufacturing it to suit us, ourselves, and depending upon bakers. The barrel of flour lasted just one month for bread, cakes and pies."

If this practical gentleman were to say to his wife, "Let us take this saving of seven dollars and three-quarters a month, or ninety-three dollars a year, and appropriate it to the objects of the '*Five Points Mission*,'" can any one doubt but that the world would be left the better for their having lived in it, or that they themselves would sink more sweetly into the sleep which knows no waking?

From an accurate calculation, it can be shown that when flour sells at six dollars a barrel, the baker can sell his bread at three cents a pound and make a clear profit of fifty per cent.; if he pays twelve dollars a barrel, he can sell one pound loaves at six cents, and clear fifty per cent.

In view of these statements, we may well inquire:

Ought we to patronize the fraudulent? Would we not do humanity a service by practising the economies suggested in this article?

Failing to do so, is a sin of omission, less than one of commission?

Would any man in Fifth Avenue, or Fourteenth Street, or Union Square, look less admiringly on a daughter, or less lovingly on a wife, whom he should detect in economies like these, and for the objects named.

Is any young woman living, less fit for marriage, from knowing how to bake a loaf of bread? Will she be less loved or valued, ten years after marriage, by the man who is to be her husband?

Would this schooling of her industry, of her calculation, of her principle, of her charities, make her any the less a woman of character, of influence and of power, when she becomes the mistress of her own mansion?

These things should be pondered well. The homeless orphan has a strong claim on the big heart of humanity. Whether its parentage was that of improvidence, of misfortune or of crime, it stands before us as "*The Friendless Innocent*," and to save it from starvation now, and crime hereafter, and to put it in the way of being useful and happy in mature life, *by the work of our own hands*, by that which costs us either labor or self-denial, is such a mission as any noble heart might well be proud of; it is a mission to "*the Greek at the door*," and in a more ennobling one, the wives and daughters of New York cannot engage. Will you do it, my countrywomen? If not, Humanity asks to know the reason why. Let it be such an one as you will not be ashamed to avow at the judgment of the great day.

But as to the "*Cui Bono*," what's the use of sending our wives and daughters to the kitchen to bake bread, instead of paying the baker for it, and then to give the "*savings*" all away to poor people's children? or what is worse, to the children of

"nobody's," and vagrants and criminals? The noblest and most convincing answer we can give, is contained in an advertisement in the NEW YORK HERALD for Sept. 9th, 1855, which reads as follows:

"FIVE POINTS MISSION.—Rev. Mr. Van Meter, agent of the Ladies' Mission at the Five Points, who recently took twenty-eight destitute children to Illinois, where he has placed each in a good home, is now in this city for the purpose of obtaining additional children, for whom excellent homes have been secured. Mr. V. M. will return to the West in a few days. A public meeting will be held this evening at half past 7, at which time Mr. Van Meter will present a number of interesting facts in relation to the West, the children he has taken there, and the homes provided for them."

Well done, Mr. *Van Meter*; May God's help go with you, and the orphan's blessing attend you to life's latest hour.

Or, in case some families in good circumstances should prefer to give a different direction to this savings fund, such may embalm its name in sweet memories for all time, by taking up and caring for one of the two hundred orphan-stricken little ones whom the yellow fever at Norfolk has deprived of father and mother and home and kindred, and who, unless some kind heart takes them up, must still remain lost, lonely, and forsaken!

FINGER NAILS

GROW out about three times a year; they should be trimmed with scissors once a week, not so close as to leave no room for the dirt to gather, for then they do not protect the ends of the fingers, as was designed by nature; besides, if trimmed too close at the corners, there is danger of their growing into the flesh, causing inconvenience, and sometimes great pain.

The collections under the ends of the nails should not be removed by anything harder than a brush or a soft piece of wood; nor should the nails be scraped with a penknife or other metallic substance, as it destroys the delicacy of their structure, and will at length give them an unnatural thickness. We are not favorably impressed as to the cleanliness of a person who

keeps his nails trimmed to the quick, as it is often done to prevent dirt gathering there; whereas, if a margin were allowed, it would be an index to the cleanliness of the hands, from which the collections under the finger nails are made. Leave a margin, then, and the moment you observe that these collections need removal, you may know that the hands need washing, when they and the nails are both cleaned together.

Most persons are familiar with those troublesome bits of skin which loosen at the root of the finger nails; it is caused by the skin adhering to the nail, which, growing outward, drags the skin along with it, stretching it until one end gives way. To prevent this, the skin should be loosened from the nail once a week, not with a knife or scissors, but with something blunt, such as the end of an ivory paper cutter; this is best done after soaking the fingers in warm water, then pushing the skin back gently and slowly; the white specks on the nails are made by scraping the nail with a knife at the point where it emerges from the skin.

Biting off the finger nails is an uncleanly practice, for thus the unsightly collections at the ends are kept eaten clean!! Children may be broken of such a filthy habit by causing them to dip the ends of their fingers several times a day in wormwood bitters, without letting them know the object; if this is not sufficient, cause them to wear caps on each finger until the practice is discontinued.

COLD FEET

ARE the avenues to death of multitudes every year: it is a sign of imperfect circulation, of want of vigor of constitution. No one can be well, whose feet are habitually cold. When the blood is equally distributed to every part of the body, there is general good health. If there be less blood at any one point than is natural, there is coldness; and not only so, there must be more than is natural at some other part of the system, and there is fever, that is, unnatural heat or oppression. In the case of cold feet, the amount of blood wanting there, collects at some other part of the body which happens to be the weakest, to be the least able to throw up a barricade against the in-rushing

enemy. Hence, when the lungs are weakest, the extra blood gathers there in the shape of a common cold, or spitting blood. Clergymen, other public speakers, and singers, by improper exposures often render the throat the weakest part; to such, cold feet gives hoarseness or a raw burning feeling, most felt at the little hollow at the bottom of the neck. To others, again, whose bowels are weak through over-eating, or drinking spirituous liquors, cold feet give various degrees of derangement, from common looseness up to diarrhoeas or dysentery; and so we might go through the whole body, but for the present, this is sufficient for illustration.

If you are well, let yourself alone. This is our favorite motto. But to those whose feet are inclined to be cold we suggest,

As soon as you get up in the morning put both feet at once in a basin of cold water, so as to come half way to the ankles; keep them in half a minute in winter, a minute or two in summer, rubbing them both vigorously, wipe dry, and hold to the fire, if convenient, in cold weather, until every part of the foot feels as dry as your hand, then put on your socks or stockings.

On going to bed at night, draw off your stockings and hold the feet to the fire for ten or fifteen minutes until perfectly dry, and get right into bed. This is a most pleasant operation, and fully repays for the trouble of it. No one can sleep well or refreshingly with cold feet. All Indians and hunters sleep with their feet to the fire.

Never step from your bed with the naked feet on an uncarpeted floor. I have known it to be the exciting cause of months of illness.

Wear woollen, cotton or silk stockings, whichever keeps your feet most comfortable; do not let the experience of another be your guide, for different persons require different articles; what is good for a person whose feet are naturally damp, cannot be good for one whose feet are always dry. The donkey who had his bag of salt lightened by swimming a river, advised his companion who was loaded down with a sack of wool to do the same, and having no more sense than a man or woman, he plunged in, and in a moment the wool absorbed the water, increased the burden many fold, and bore him to the bottom.

BEQUESTS TO CHILDREN.

SOME one has said, give your children a fortune without education, and at least one half the number will go to ruin. This is but part of a great truth. Give your children a fortune *and* an education, without instilling those religious principles which come from the warm heart and loving lips of a pious mother, and those children will, in the large majority of cases, grow up to an aimless life, to early ruin here, and perdition hereafter. It is too much the fashion now-a-days to deify "Education," to make it the panacea for all human ills; but without the accompaniment of sterling religious principle, it is but a ship in a storm, without a rudder on a rock-bound coast, an engine of death in giant and reckless hands.

SUDDEN DEATH.—The chances of escaping sudden death are nearly two to one in favor of women. Death always begins at the head, the heart or the lungs; therefore,

1. Keep the head cool by taking the world easy.
 2. Keep the lungs breathing deeply and fully about seventeen times a minute, by cultivating alacrity in all the bodily movements.
 3. Keep the heart beating about sixty-eight times a minute, that is, let the pulse beat four times while the lungs breathe once, by eating temperately, sleeping fully and soundly, exercising moderately, and avoiding all temporary excitants, mental or liquid.
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SLEEP.

THERE is no fact more clearly established in the physiology of man than this, that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during sleep; if the recuperation does not equal the expenditure, the brain withers—this is insanity. Thus it is, that in early English history, persons who were condemned to death by being prevented from sleeping, always died raving maniacs; thus it is also, that those who are starved to death become insane; the brain is not nourished, and they cannot sleep. The practical inferences are three :

- 1st. Those who think most, who do most brain work, require most sleep.
 - 2d. That time "saved" from necessary sleep, is infallibly destructive to mind, body and estate.
 - 3d. Give yourself, your children, your servants, give all who are under you, the fullest amount of sleep they will take, by compelling them to go to bed at some regular, early hour, and to rise in the morning the moment they *awake of themselves*; and within a fortnight nature, with almost the regularity of the rising sun, will unloose the bonds of sleep, the moment enough repose has been secured for the wants of the system. This is the only safe and sufficient rule; and as to the question *how much sleep any one requires*, each must be a rule for himself; great Nature will never fail to write it out to the observer, under the regulations just given.
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IMPRUDENCE VERSUS CLIMATE.

"O LIBERTY, how many crimes are perpetrated in thy name!" exclaimed the elegant Madame Roland, as she bared her neck to the guillotine of revolutionary France. "O climate, how many deaths are charged to thy account!" may be a medical echo. Our personal experience has convinced us, that with a rational care a man may live healthfully anywhere. That men get sick and die in latitudes not their own, is the result of downright ignorance or inexcusable presumption. That some persons will die from change of climate is not denied, but it is the exception, not the rule. The great general fact is capable of the most conclusive proof, that *loss of life is not the necessary attendant of any change of latitude*. With the light which medical observation and research have thrown out, companies of men, women, and children may live in healthfulness in any climate to which they may emigrate. Persons interested, will find some most instructive and conclusive facts on this subject, in the August No. of the *Maryland Colonization Journal*, from the pen of its Editor, James Hall, M.D., who has the important advantage of writing from his own personal observation and experience.

VENTILATION.

DON'T let the reader be astounded out of his propriety and declare us insane, because we tell him, it is more important to sleep with a window up in mid winter, than in summer-time. How few people have the gift of thinking! how many have the gift of gab, in the inverse ratio! The less a man thinks, the more he can talk; that is the very reason why our household divinities can discourse indefinitely, *ad infinitum*, and the other side of it. Whoever heard of a man taking cold who slept in *all out doors?* Well, if sleeping in all out doors, does not give a man a cold, how can sleeping in a part of all out doors give him a cold? Is not that conclusive? Surely none of the un-thinking multitude could ask for a more convincing argument than this. But as only the thinking few take a journal like this, we will give a mere hint of an argument, with the carrying out of which, they may amuse themselves in a leisure hour. Pure carbonic acid gas is deadly, it kills in five minutes. In sleeping we breathe out this gas, and a close room confines it; warmth makes it rise to the ceiling, cold condenses and keeps it near the floor. *Verb. sat.*

HOW TO ARGUE.

IT is *prima facie* evidence of a low intelligence or a low nature, or both, in the man who resorts to personalities in controversy; and if I retaliate in kind, I but sink myself to his level, to rise from it no more.

Conscious power is calm. An admirable illustration of this was given by the late Mr. Henderson, a Scotchman, and an eminent Oxford scholar. A collegian, proud of his logical abilities, was anxious to meet Mr. Henderson, but shortly losing his self-possession, he dashed a glass of wine in the Scotchman's face. The latter, coolly wiping it away, replied: "Sir, this is a digression, now for the argument!!"

There is perhaps the shadow of an apology for letting drop an epithet or a sarcasm in an oral dispute, but when persons use these, with all the advantage of writing out a controversy, when they become deliberately personal, in the quiet of their own library, we instinctively pity them, as inheriting a rude nature, which time and opportunity are powerless to polish.

A SAD SIGHT.

"It is one of the saddest in nature, to see the old spiteful and vindictive, querulous with all." Said a sunny-faced little girl to her mother one day :

"Mother, will grandfather go to heaven when he dies?"

"Yes, my child, I hope he will."

"Well, then I don't want to go there, for he is so cross."

Surely, time should mellow the heart of the aged, should fill it with sympathies, making it beam with forbearance towards all; and thus it is with the guileless and the good. Those who are not so, we should pity; for we may be sure they have missed the aim of life, have sown the seeds of wrong-doing in youth, which now, in their age, are bearing the wormwood and gall of the memory of ill-directed energies, of unjust purposes, of unholy ambitions, and it may be, of loving hearts, long ago wounded or broken by confidences falsified. Pity then, the malignant old man, who deals in the vile innuendo, drives a dagger from behind, or prostitutes a chance power, to feed his own hate; to such we say, be silent, pity and forgive.

THE EMOTIONS.

WE believe strongly in the emotions, as an element of health and disease. We have full frequent demonstrations of this, not a hundred miles away from home; for a day or two in the dumps takes wifey's appetite all away, and she gets "heart sick," as she calls it.

Good emotions, improve digestion, while the bad ones impair it; hence many of our articles have a direct bearing on health, although a dozen of them may be read without naming the words 'health,' 'disease,' 'doses,' or 'symptoms.' So, for "once and the last time," as the auctioneer says, we advertise our readers, that we can't be at the trouble to show what connection any particular subject we discuss has with health; they must work out the problem themselves, under the general rule laid down at the top of the first page of each number.

AN EXPERIMENT CERTIFIED.

The Dr. Jackson of Boston, in his dedication of *Letters to a Young Physician*, to the Dr. Warren of the same city, states that, half a century ago, they began an experiment which has now terminated.

It is a coincidence worthy of note, that two other men in the mercantile profession, began a similar experiment in the same city. The merchants completed their experiments with their lives, while the two doctors *still live* to contemplate the result of their own. Both these experiments were successful; not moderately successful, but splendidly so. Successful, not merely in the accumulation of money, but what has infinitely more than money's worth, in attaining high social position, and a character for integrity, spotless; and more still, in a deserved reputation for Philanthropy, whose lustre dims the coronets of kings.

Amos and Abbott Lawrence began life poor: they determined that the strictest integrity should pervade every business transaction until their dying hour, and it was so. Among the results are the accumulation of millions of money, the possession of a name for mercantile integrity, worth more to them, to their children, to their age and nation, than a title to a dukedom; while they did, during life, and at death, institute charities, which will heap sweet blessings on their name and memory for ages yet to come. Let every merchant's clerk on this broad earth make that same experiment, and take encouragement from the assurance, founded in the very nature of things, that similar results will accrue to him.

The experiment of the two eminent physicians we have named, is equally worthy the practice of every young gentleman who aspires to the honorable and responsible position of doctor of medicine. Away with all schools here, let them sink for the present, to some bottomless abyss. It was not an experiment *for* allopathy, (but we do take pride in saying it was made *by* allopathy!) nor for eclecticism or cold water, not for the herbiverous or infinitessimal schools; it was made for the educated and honorable practitioners of all schools. And what was proven by it? That two rival physicians may live in the same town for more than fifty years, and during that long period of almost daily intercourse not originate one disparaging

word or act, exhibit no uncourteous feeling, throw out no depreciating inuendo, commit no breach of professional etiquette ; in short, do no deed which, if communicated, need irritate the one or cause a blush to mantle the cheek of the other.

On the contrary, they were always ready to help each other and to promote each other's happiness. Not resembling in temperament, they often differed in opinion, but always agreed to differ ; sometimes disputed, but never quarrelled. Each gave the other the credit due him, neither trying to push the other aside, and, in the front rank of their profession, both continue on terms of intimacy and friendship to this day.

How grandly elevating must be the retrospection of Jackson and Warren ! What a perennial spring of sweet memories well up in their hearts, as often as they turn their eyes inwards and backwards on so long and honorable and successful a career ! and beside them, how sink they to depths which no plummet can reach, those poor unfortunates found in the village as well as in the city, not only in this but in other callings, who seek to elevate themselves at the expense of their rivals ! too often ending in mutual ruin, while, if on the other hand, equal pains were taken to sustain each other, the ordinary result would be similar to the one we have chronicled. And it is very pertinent to add here, that but for an *injudicious change in dress*, Abbott Lawrence might still be living in the enjoyment of his success.

DRAW THEM UP.

You Upper Ten, who are the aristocracy of humanity, the truly elevated and refined, are you sure that you are the noble followers of the glorious old woman, of whom it is recorded in immortal characters "SHE DID WHAT SHE COULD" for her poorer kindred race ? Would you really like to see every son and daughter of Adam lifted to a nearer level with yourselves, prudent, industrious, well to do ; possessed like you, of that conscious integrity and self-respect, which helps them to look upward like men, and is the strongest safeguard against acting downward like brutes ? If so, allow us to inquire if you are acting out that theoretical beneficence in your every day life.

That old blacksmith over the way, all begrimed with sweat and coal dust, you have known him well and long, you have paid him many a little bill for tinkering, and you have uniformly noticed that he did his work promptly and well; and you have noticed too his tidy wife in the small house close by, and that their children are always dressed cleanly, though not richly. Well, do you always speak to that hard working man with princely, yet kindly courtesy? If you don't, you ought to; and his wife, you know her well, for she acts as his collector sometimes. Do you now and then go a block or two out of your way as you go down to Wall-street of a morning, just to speak to her an encouraging word, and when you pass her in the street among the multitude of the more elegantly dressed, do you give her a friendly recognition? You cannot think how so little a thing—one which costs you just nothing at all—gratifies her; she will think of it pleasurable for half a week, and as she bends over the wash tub will scrub away with an unwonted alacrity, because Mr. Income recognised her in the street one day; the very remembrance of such a thing increases her self-respect every time she thinks of it, and without being conscious of it, she determines she will do more to merit that recognition, to maintain and increase your valuation of her. And may be, if you were to stop once in a while and pat her little *Tommy* on the head and ask him a pleasant or encouraging question, or give him a shilling, not for nothing, but for running some trusty errand, showing him in that delicate way, that you have confidence in him, thus you will do more by that trifling thing, to implant in him a feeling of self respect and that elevation which is the necessary result of feeling that one is trusted by a superior, than you would do, by a tedious and long-faced homily upon morality a mile long; lectures, and sermons, and scolds, and ferrules, and birchen twigs, do not make men and women of worth, of our children, but the indirect, the impressive teachings, such as we have hinted at, do, and with a power too, which carries all before it. In ways like these, *to draw up to us*, those who are accidentally beneath us in social position, tells more towards elevating humanity, than the taking of a thousand Malakoff's, with the immense advantage, instead of costing whole hecatombs of butchered humanity, costs nothing

at all, but the exercise of a feeling, whose very employment happinessifies the giver now, and yields an income of happiness as often as thought of, for the remainder of life; it is a permanent investment, whose coupons do not cease to be paid even with the grave, for eternity renews and amplifies the dividend.

For Hall's Journal of Health.

HEALTH—WHAT IS IT?

BY M. GOWRAN.

IT is a treasure, the seasoner of all the blessings of life. Without it, what can we enjoy, what can we accomplish? If we possessed all the honors of the world, all the gold which has been extracted from the mines of California, we could not enjoy them only in proportion as we have health; their value is diminished if health declines. With health, OTHER THINGS BEING EQUAL, we can accomplish almost every thing we undertake. We can travel from star to star, we can dive into the depths of the earth, explore its dark regions, and bring up the hidden mysteries which it contains.

To take such a course as will insure health to an advanced age, is a proof of wisdom. We were placed in the world to be useful; and the longer we remain in it, the more good we shall accomplish, if we are endeavoring to answer the end for which we were created. To preserve our health, or regain it if lost, is to prolong or regain life. One eminent physiologist has said that, "health is life," hence to impair the former, is to destroy the latter, and *all its pleasures*, and we lie down in a premature grave.

I have no doubt, reader, but that you are to-day, indulging the hope that you will live to the age of three score years and ten; meanwhile, you wish to enjoy life and health. Well, if life is desirable—health valuable—what consummate folly it is to trifle with them, as tho' they were worthless things! How many have let their ambition blind their judgment until their health is lost, perhaps never to be found? Many there are, who are unwilling to work only with speed; consequently, they exert every muscle and nerve, until their strength is nearly

exhausted, often laying the foundation of a disease which nothing but DEATH can subdue.

"Oh but," says one, "I can't help it, I have a large family to care for, and I am obliged to work every day, and night too, sometimes." Well, work on, but remember that DEATH will summons you before long, to a final reckoning, and send you into the future world, and you must go alone; your family cannot accompany you. They must remain and struggle with an unfriendly world, without your aid or counsel. HEALTH ABUSERS, investigate the laws of health then, practice them. Let it be the aim of life to preserve, and improve our health and to BE GOOD, then we shall have a happy existence beyond the tomb.

OURSELVES.

Our subscribers are requested to notice, that this number completes the volume for which they have paid. We have not a delinquent patron. Those who wish to take the journal for another year, must do two things:

First, write us a note to that effect.

Second, enclose one dollar in such note.

A third thing, we merely request to be done, to wit, that each one who feels interest enough in this publication to renew his subscription, would induce some of their friends to subscribe with them. We know very well that no family can read our pages without deriving from them much valuable information, for which a dollar is no kind of return, and we are just as confident that such a publication is needed in every family in the United States; its object and the tendency of its teaching being TO MAINTAIN HEALTH, AND TO RECOVER IT WITHOUT THE USE OF MEDICINAL MEANS, THAT BY PROPER ATTENTION TO THE HABITS OF LIFE, THIS WILL ANSWER IN MULTITUDES OF INSTANCES, BUT WHEN NOT SUFFICIENT, TO APPLY PROMPTLY TO THE REGULARLY EDUCATED PHYSICIAN, WITH ENTIRE SUBMISSION TO HIS DIRECTION.

No man or woman of cultivated intelligence can feel otherwise than that the practical prevalence of such sentiments would largely result in the health, prosperity, and happiness of any community, and to such cultivated minds we look for efficient

co-operation in widely extending the circulation of this Journal. To make it remunerative directly, pecuniarily, to an extent which would give us a liberal compensation for our personal labor in conducting it, would require that each present subscriber should send in a dozen names, with as many dollars, besides his own.

If we have any other request to make, it is this, that each present subscriber, order the *Journal* for his minister; it is such a publication as every clergyman ought to read, for it gives to them every month available, appropriate, practical knowledge, which they cannot get anywhere else. We know that very many clergymen would take it, if they could feel their way clear to appropriate a dollar in that direction, but as a very general rule, they are so poorly paid, and it is a disgrace to the age that such should be the case, that even a dollar's expenditure must be preceded by the mature inquiry, *is it an indispensable necessity?* We have not one clerical subscriber in all New York city, and a special canvasser among them, reported, that a not unfrequent answer was, "I do not feel able to spare a dollar for that purpose." If that be the case in a community where the clergy are so well cared for as in New York city, how much greater are the straits of the country clergy, just as able, just as good, whose yearly compensation does not average five hundred dollars, all told, out of which a whole family is to be supported. No wonder we see so many of the best spirits among them dying before their time, or prematurely giving out under the weight of that distressing inquiry as they look upon their wives and little ones, hundreds of times, in a year, "*How shall we get along any farther?*" This is not a fiction, it is a fact of which we are personally cognisant, having from previous as well as present associations and circumstances, a more enlarged opportunity of knowing these things, than perhaps, any one individual in the United States.

For want of knowledge, many a clergyman has slidden into ill-health and passed prematurely away, who else might have lived to widely useful purposes, and many more are invalidated, who ought to have preached a quarter of a century longer. The main, the first object of this journal, next to my own pecuniary benefit, was to meet these very difficulties, believing, as I do, that the best care we can take of the ministry, pecuniarily, and

otherwise, is not a whit more than they are entitled to, by reason of the fact, that it is by their teachings and influence that the present age is what it is, in all that is noble, elevated, refined, and that without the influence of the Bible principles, which they spend their lives in inculcating, there would not be a government on earth that was not an anarchy, and no subjects that were not Atheistic in principle; and in practice, all that was selfish and savage.

These things being so, the robust health of the clergy is essential to their widest success, hence the appropriateness of our appeal to each individual subscriber, to place a *Journal* like this in the hands of some one clergyman, who might learn thereby how to maintain that health which is essential to his being a fully efficient laborer in his Master's vineyard.

WINTER SHOES.

LIKE the gnarled oak that has withstood the storms and thunderbolts of centuries, man himself begins to die at the extremities. Keep the feet dry and warm, and we may snap our fingers in joyous triumph at disease and the doctors.

Put on two pair of thick woollen stockings, but keep this to yourself, go to some honest son of Saint Crispin and have your measure taken for a stout pair of winter boots or shoes; shoes are better for ordinary, every-day use, as they allow the ready escape of toe-odors, while they strengthen the ankles by accustoming them to depend on themselves. A very slight accident is sufficient to cause a sprained ankle to an habitual boot wearer. Besides, a shoe compresses less, and hence admits of a more vigorous circulation of the blood. But wear boots when you ride or travel. Give direction, also, to have no cork or Indian rubber about the shoes, but to place between the layers of the soles, from out to out, a piece of stout hemp or tow linen which has been dipped in melted pitch. This is absolutely impervious to water—does not absorb a particle—while we know that cork does, and after a while becomes “soggy” and damp for weeks. When you put them on for the first time, with your ordinary socks, they will feel as “*easy as an old shoe,*” and you may stand on damp places for hours with impunity.

WEARING FLANNEL.

PUT it on at once. Winter or summer, nothing better can be worn next the skin than a loose, red, woollen flannel shirt; "loose," for it has room to move on the skin, thus causing a titilation which draws the blood to the surface and keeps it there; and when that is the case no one can take a cold; "red" for white flannel fulls up, mats together, and becomes tight, stiff, heavy and impervious, "woollen," the product of a sheep, and not of a gentleman of color, not of cotton wool, because that merely *absorbs* the moisture from the surface, while woollen flannel conveys it from the skin and deposites it in drops on the outside of the shirt, from which the ordinary cotton shirt absorbs it, and by its nearer exposure to the exterior air, it is soon dried without injury to the body. Having these properties, red woollen flannel is worn by sailors even in the mid summer of the hottest countries. Wear a thinner material in summer.

REVIEWS, NOTICES, &c.

Medical Pronouncing Lexicon, by Prof. C. H. Cleaveland, M. D., of Cincinnati, 302 pp. 16 mo. A publication like this is essential to every medical student, and should be made a pocket companion for hourly reference, at least until graduation. The classical scholar will remember that Virgil suffered greatly in his reputation from the mispronunciation of a single word; and to pronounce a medical term incorrectly now, instantly lowers the character for scholarship in the estimation of an intelligent hearer, and it will require long subsequent acquaintance for replacement. Prof. C. has discharged his duty ably by means of the AMERICAN PHONETIC ALPHABET. But the correctness and nicety of pronunciation are attained by the addition of some forty new characters which we consider an insuperable objection. The requirements of the age are to simplify. We need fewer letters in the alphabet than we already have, instead of twenty more capitals, and as many more of their representative smalls. Still we must confess, that for accent and pronunciation it is more concise, more compact, than the explanations for the same purpose at the bottom of the pages of ordinary dictionaries, and for correctness of definition is invaluable.

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With a view to extend the circulation of the JOURNAL OF HEALTH and the FIRESIDE MONTHLY, and in a manner to benefit largely that class of persons whose labors contribute more largely than any others to elevate and happyf and save this great and growing Union of States, to wit, the ministers of our holy religion, extraordinary inducements will be presented by the publisher, on application by letter, by which a few hours' personal effort on the part of some energetic young man, or intelligent lady, or other influential member of a society, parish, or congregation, may secure for their minister an addition to his library of twenty or thirty dollars' worth of books, without the expenditure of a single dime, by simply going round any sunny day and obtaining a few subscriptions. The books selected should be such as Allibone's Dictionary of Authors, two vols., a thousand pages each, two columns on each page, and a hundred lines to each column, giving a brief sketch of all “English and American AUTHORS of note,” from the earliest accounts to the present, with a list of their publications, and of all the authors who have written on any given subject—being to literature, what a dictionary is to the language, or a concordance to the Bible, compiled by S. AUSTIN ALLIBONE, a student, a scholar, and a Christian gentleman; the first vol. issued 1859, the second in 1860, five dollars each, containing in all about thirty thousand biographies and literary notices. Or, “Sprague's Annals of the American Pulpit,” five vols., for twelve dollars and fifty cents. Or, the eight vols. by Dr. HALL, at nine dollars and a quarter, to wit:

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